HISTORICAL DICTIONARY OF

BUDDHISM



CARL OLSON

HISTORICAL DICTIONARIES OF RELIGIONS, PHILOSOPHIES, AND MOVEMENTS
Jon Woronoff, Series Editor

1. *Buddhism*, by Charles S. Prebish, 1993. *Out of print.*
2. *Mormonism*, by Davis Bitton, 1994. *Out of print. See no. 32.*
3. *Ecumenical Christianity*, by Ans Joachim van der Bent, 1994
4. *Terrorism*, by Sean Anderson and Stephen Sloan, 1995. *Out of print. See no. 41.*
5. *Sikhism*, by W. H. McLeod, 1995. *Out of print. See no. 59.*
6. *Feminism*, by Janet K. Boles and Diane Long Hoeveler, 1995. *Out of print. See no. 52.*
7. *Olympic Movement*, by Ian Buchanan and Bill Mallon, 1995. *Out of print. See no. 39.*
8. *Methodism*, by Charles Yrigoyen Jr. and Susan E. Warrick, 1996. *Out of print. See no. 57.*
9. *Orthodox Church*, by Michael Prokurat, Alexander Golitzin, and Michael D. Peterson, 1996
10. *Organized Labor*, by James C. Docherty, 1996. *Out of print. See no. 50.*
11. *Civil Rights Movement*, by Ralph E. Luker, 1997
12. *Catholicism*, by William J. Collinge, 1997
13. *Hinduism*, by Bruce M. Sullivan, 1997
14. *North American Environmentalism*, by Edward R. Wells and Alan M. Schwartz, 1997
15. *Welfare State*, by Bent Greve, 1998. *Out of print. See no. 63.*
16. *Socialism*, by James C. Docherty, 1997. *Out of print. See no. 73.*
17. *Bahá'í Faith*, by Hugh C. Adamson and Philip Hainsworth, 1998. *Out of print. See no. 71.*
18. *Taoism*, by Julian F. Pas in cooperation with Man Kam Leung, 1998
19. *Judaism*, by Norman Solomon, 1998. *Out of print. See no. 69.*
20. *Green Movement*, by Elim Papadakis, 1998. *Out of print. See no. 80.*
21. *Nietzscheanism*, by Carol Diethe, 1999. *Out of print. See no. 75.*
22. *Gay Liberation Movement*, by Ronald J. Hunt, 1999
23. *Islamic Fundamentalist Movements in the Arab World, Iran, and Turkey*, by Ahmad S. Moussalli, 1999
24. *Reformed Churches*, by Robert Benedetto, Darrell L. Guder, and Donald K. McKim, 1999

25. *Baptists*, by William H. Brackney, 1999. *Out of print. See no. 94.*
26. *Cooperative Movement*, by Jack Shaffer, 1999
27. *Reformation and Counter-Reformation*, by Hans J. Hillerbrand, 2000
28. *Shakers*, by Holley Gene Duffield, 2000
29. *United States Political Parties*, by Harold F. Bass Jr., 2000
30. *Heidegger's Philosophy*, by Alfred Denker, 2000
31. *Zionism*, by Rafael Medoff and Chaim I. Waxman, 2000. *Out of print. See no. 83.*
32. *Mormonism*, 2nd ed., by Davis Bitton, 2000. *Out of print. See no. 89.*
33. *Kierkegaard's Philosophy*, by Julia Watkin, 2001
34. *Hegelian Philosophy*, by John W. Burbidge, 2001. *Out of print. See no. 90.*
35. *Lutheranism*, by Günther Gassmann in cooperation with Duane H. Larson and Mark W. Oldenburg, 2001
36. *Holiness Movement*, by William Kostlevy, 2001
37. *Islam*, by Ludwig W. Adamec, 2001. *Out of print. See no. 95.*
38. *Shinto*, by Stuart D. B. Picken, 2002
39. *Olympic Movement*, 2nd ed., by Ian Buchanan and Bill Mallon, 2001. *Out of print. See no. 61.*
40. *Slavery and Abolition*, by Martin A. Klein, 2002
41. *Terrorism*, 2nd ed., by Sean Anderson and Stephen Sloan, 2002. *Out of print. See no. 96.*
42. *New Religious Movements*, by George D. Chryssides, 2001
43. *Prophets in Islam and Judaism*, by Scott B. Noegel and Brannon M. Wheeler, 2002
44. *The Friends (Quakers)*, by Margery Post Abbott, Mary Ellen Chijioke, Pink Dandelion, and John William Oliver Jr., 2003
45. *Lesbian Liberation Movement: Still the Rage*, by JoAnne Myers, 2003
46. *Descartes and Cartesian Philosophy*, by Roger Ariew, Dennis Des Chene, Douglas M. Jesseph, Tad M. Schmaltz, and Theo Verbeek, 2003
47. *Witchcraft*, by Michael D. Bailey, 2003
48. *Unitarian Universalism*, by Mark W. Harris, 2004
49. *New Age Movements*, by Michael York, 2004
50. *Organized Labor*, 2nd ed., by James C. Docherty, 2004
51. *Utopianism*, by James M. Morris and Andrea L. Kross, 2004

52. *Feminism*, 2nd ed., by Janet K. Boles and Diane Long Hoeveler, 2004
53. *Jainism*, by Kristi L. Wiley, 2004
54. *Wittgenstein's Philosophy*, by Duncan Richter, 2004
55. *Schopenhauer's Philosophy*, by David E. Cartwright, 2005
56. *Seventh-day Adventists*, by Gary Land, 2005
57. *Methodism*, 2nd ed., by Charles Yrigoyen Jr. and Susan Warrick, 2005
58. *Sufism*, by John Renard, 2005
59. *Sikhism*, 2nd ed., by W. H. McLeod, 2005
60. *Kant and Kantianism*, by Helmut Holzhey and Vilem Mudroch, 2005
61. *Olympic Movement*, 3rd ed., by Bill Mallon with Ian Buchanan, 2006
62. *Anglicanism*, by Colin Buchanan, 2006
63. *Welfare State*, 2nd ed., by Bent Greve, 2006
64. *Feminist Philosophy*, by Catherine Villanueva Gardner, 2006
65. *Logic*, by Harry J. Gensler, 2006
66. *Leibniz's Philosophy*, by Stuart Brown and Nicholas J. Fox, 2006
67. *Non-Aligned Movement and Third World*, by Guy Arnold, 2006
68. *Salvation Army*, by Major John G. Merritt, 2006
69. *Judaism*, 2nd ed., by Norman Solomon, 2006
70. *Epistemology*, by Ralph Baergen, 2006
71. *Bahá'í Faith*, 2nd ed., by Hugh C. Adamson, 2006
72. *Aesthetics*, by Dabney Townsend, 2006
73. *Socialism*, 2nd ed., by Peter Lamb and James C. Docherty, 2007
74. *Marxism*, by David M. Walker and Daniel Gray, 2007
75. *Nietzscheanism*, 2nd ed., by Carol Diethe, 2007
76. *Medieval Philosophy and Theology*, by Stephen F. Brown and Juan Carlos Flores, 2007
77. *Shamanism*, by Graham Harvey and Robert Wallis, 2007
78. *Ancient Greek Philosophy*, by Anthony Preus, 2007
79. *Puritans*, by Charles Pastoor and Galen K. Johnson, 2007
80. *Green Movement*, 2nd ed., by Miranda Schreurs and Elim Papadakis, 2007
81. *Husserl's Philosophy*, by John J. Drummond, 2008
82. *Existentialism*, by Stephen Michelman, 2008
83. *Zionism*, 2nd ed., by Rafael Medoff and Chaim I. Waxman, 2008

84. *Coptic Church*, by Gawdat Gabra, 2008
85. *Jehovah's Witnesses*, by George D. Chryssides, 2008
86. *Hume's Philosophy*, by Kenneth R. Merrill, 2008
87. *Shakers*, by Stephen J. Paterwic, 2008
88. *Native American Movements*, by Todd Leahy and Raymond Wilson, 2008
89. *Mormonism*, 3rd ed., by Davis Bitton and Thomas G. Alexander, 2008
90. *Hegelian Philosophy*, 2nd ed., by John W. Burbidge, 2008
91. *Ethics*, by Harry J. Gensler and Earl W. Spurgin, 2008
92. *Environmentalism*, by Peter Dauvergne, 2009
93. *Bertrand Russell's Philosophy*, by Rosalind Carey and John Ongley, 2009
94. *Baptists*, 2nd ed., by William H. Brackney, 2009
95. *Islam*, 2nd ed., by Ludwig W. Adamec, 2009
96. *Homosexuality*, by Brent L. Pickett, 2009
97. *Buddhism*, by Carl Olson, 2009
98. *Holiness Movement*, 2nd ed. edited by William Kostlevy, 2009

Historical Dictionary of Buddhism

Carl Olson

Historical Dictionaries of Religions, Philosophies, and Movements, No. 97



The Scarecrow Press, Inc.
Lanham, Maryland • Toronto • Plymouth, UK
2009

SCARECROW PRESS, INC.

Published in the United States of America
by Scarecrow Press, Inc.
A wholly owned subsidiary of
The Rowman & Littlefield Publishing Group, Inc.
4501 Forbes Boulevard, Suite 200, Lanham, Maryland 20706
www.scarecrowpress.com

Estover Road
Plymouth PL6 7PY
United Kingdom

British Library Cataloguing in Publication Information Available

Library of Congress Cataloging-in-Publication Data

Olson, Carl.
Historical dictionary of Buddhism / Carl Olson. — New ed.
p. cm. — (Historical dictionaries of religions, philosophies, and movements; no. 97)
Rev. ed. of: Historical dictionary of Buddhism / Charles S. Prebish. 1993.
Includes bibliographical references.
ISBN 978-0-8108-5771-1 (cloth : alk. paper) — ISBN 978-0-8108-6317-0 (ebook)
1. Buddhism–History–Dictionaries. I. Prebish, Charles S. Historical dictionary of Buddhism. II. Title.
BQ130.P74 2009
294.303–dc22 2009007383

 The paper used in this publication meets the minimum requirements of American National Standard for Information Sciences—Permanence of Paper for Printed Library Materials, ANSI/NISO Z39.48-1992.
Manufactured in the United States of America.

This book is dedicated to the memory of Casey. She was simply the best friend anyone ever had the good fortune to encounter.

Contents

Editor's Foreword

Few religions are more broadly known, if not quite as widely practiced, as Buddhism. Indeed, some of its concepts have proven so appealing that they strike a chord even with non-Buddhists, such as consciousness, enlightenment, and rebirth (dharma, karma, and nirvana). And who is not familiar with the intense practice of meditation or the beauty of pagodas and stūpas? Yet, the practitioners are far fewer, ranging from perhaps 250,000 to five times that number, depending on how deeply or superficially they practice it, whether in East or Southeast Asia or increasingly Europe and the United States. So, the task of this completely new edition of the *Historical Dictionary of Buddhism* is not to familiarize readers with novel or exotic concepts but to clarify them, showing what they actually are rather than what many fancy them to be. For the religion and the philosophy are extraordinarily subtle and it takes an effort to grasp the exact definitions and finer distinctions. The other complication, which many blissfully disregard, is that there is no one form of Buddhism but many different schools and these are often divided into sects. Buddhism, although founded more than two-and-a-half millennia ago by the historical Buddha, has not ceased changing and creating variations on the basic theme to the present day.

No one book, no matter how large, could sort things out to everyone's satisfaction. But this historical dictionary makes a brave and successful effort, thanks partly to its structure. Those interested in the long and winding path from the Buddha's day to our own can trace the main stages through the chronology. Considerable insight into the different manifestations, in different countries, and under different conditions, can be gleaned from the thorough introduction. But the real problem for the uninitiated (and others) comes with the vast vocabulary with terms in several Oriental languages, some already extinct, which are needed merely to comprehend what is stated, let alone seize its deeper meaning. Thus, definition of terms is inevitably one of the main categories of

dictionary entries. Other essentials are often complex theological concepts, significant practices, basic writings and texts, outstanding leaders (both real and fictional), and something of the lifestyle of the monk or nun, all of which are described in other entries. The last section is truly indispensable, namely an extensive bibliography that leads to additional reading on points of particular interest.

Writing this new edition was exceptionally difficult, and it also seems to have been a labor of love, for it does not stint on detail and explanation and will doubtlessly put many readers on the right track. Moreover, it is bit of a middle way, not too complicated and technical for beginners, but adequately detailed and insightful for the more advanced. This may be explained by the fact that the author, Carl Olson, is a teacher of religious studies at Allegheny College, and he has ample experience in explaining Buddhism to undergraduates, graduate students, and the general public. Additionally, Dr. Olson has produced three books that approach the topic in three distinct ways, *The Different Paths of Buddhism*, which is a narrative–historical introduction, and *Original Buddhist Sources*, which is an anthology of original textual sources. The third book is a comparative study (*Zen and the Art of Postmodern Philosophy*) that focuses on the topic of representational thinking. This volume adopts yet another path, one that will hopefully lead to a deeper understanding of one of the world's main religions.

Jon Woronoff
Series Editor

Preface

This dictionary attempts to discuss significant, historical periods, people, ideas, places, and activities central to understanding Buddhist history. The dictionary does not aim to be all-inclusive or completely comprehensive because Buddhism is a centuries-old religion practiced around the globe over nearly three millennium, by embracing a wide variety of thoughts, practices, and historical developments that included periods of decline and periods in which it exercised significant cultural and political influence. With such a vast subject matter, an author makes difficult decisions about what to include in a dictionary. My basic criterion for including entries is connected with the following: "What entries help to tell the story of Buddhism in different contexts?" This criterion enables me to cover most of the primary features of Buddhism and to offer readers a good understanding of a complex religious tradition. With such a rich subject, it is virtually impossible to include everything in a single book, so some less essential material needs to be neglected. This gap can be filled by the reader by using the bibliography at the end of the book for additional readings on topics of interest. The bibliography is intended to include enduring scholarship from the past and to update it with more recent studies on Buddhism.

There is a tendency in works of this type to emphasize the elite monastic and intellectual heritage of Buddhism. Although this aspect of the tradition is certainly important, I also add more material about the contributions of Buddhist laity and their type of practice in both the dictionary and bibliography. It is impossible to be exhaustive about the way the laity practice Buddhism, but the inclusion of the lay aspects of Buddhism gives the dictionary some balance.

Acknowledgments

I thank Jon Woronoff for inviting me to compile this dictionary, and I also thank him for his patience and understanding after I recovered from a health problem and prior publishing commitments. While I labored on this project during the summer of 2008, my wife Peggy never ceased to be a pillar of support, and my grandson Ben was very considerate about my work habits during his vacation with us. Peggy's own health problems slowed my progress, and helped me to understand in a more personal way the First Noble Truth of the Buddha: life is suffering. My friend Lloyd Michaels provided some good conversations and laughs at poolside in the afternoons. I wish the new president of Allegheny College, James Mullen, all the best fortune in carrying the torch of the institution into the future, while dean of the college, Linda DeMeritt, provides continuity with the recent past. I would be remiss if I did not thank the many undergraduate students who have taken my course on Buddhism over the years. Finally, my new and old colleagues are simply the best folks with whom I could aspire to work.

Reader's Note

This book includes a couple of maps, a chronological overview of highlights of Buddhist history, and a more detailed historical survey of Buddhism in the introduction. These items are intended to serve as useful references and learning aids as well as a general framework for the dictionary section. There are several photos from different parts of the Buddhist world to illustrate Buddhist art, architecture, and subjects. The book concludes with an up-dated bibliography of Buddhism.

THE DICTIONARY

The entries in the dictionary are not intended to be exhaustive, but rather to evoke and highlight important notions, schools, movements, figures, and practices. There is an attempt to reflect the wide diversity of Buddhism, its dominant schools of thought, and practices of the laity in order to offer a more balanced view of its rich tradition.

When an entry is not covered extensively in one discussion it appears in bold type, which functions as a cross-reference. In addition, other related entries which are not mentioned in the text may be cross referenced at the end with a *See also.*

TRANSLITERATION

Buddhist texts have appeared in numerous languages, although this dictionary concentrates on Sanskrit, Pāli, Chinese, Tibetan, and Japanese. With respect to the formative tradition, preference has been given to Sanskrit terms, although Pāli spelling of a term is occasionally noted. The Sanskrit alphabet is similar to English and other Western languages. Additional characters for Sanskrit are created by

diacritical marks in the form of dots and dashes under or above a letter, which influences pronunciation. Thus a long vowel such as "ā" lengthens the sound, which is pronounced as "far" rather than as "cat." A dot under a consonant (e.g., ṭ, ḍ) indicates that the letter should be pronounced with the tongue touching the roof of the mouth. A summary list follows:

a	pronounced as in *cat*
ã	pronounced as in *far*
i	pronounced as in *sit*
i	pronounced as in *fee*
u	pronounced as in *put*
ū	pronounced as in *too*
ṛ	pronounced as in *risk*
e	pronounced as in *pray*
o	pronounced as in *rope*
ai	pronounced as in *sigh*
au	pronounced as in *sound*

Sanskrit Consonants

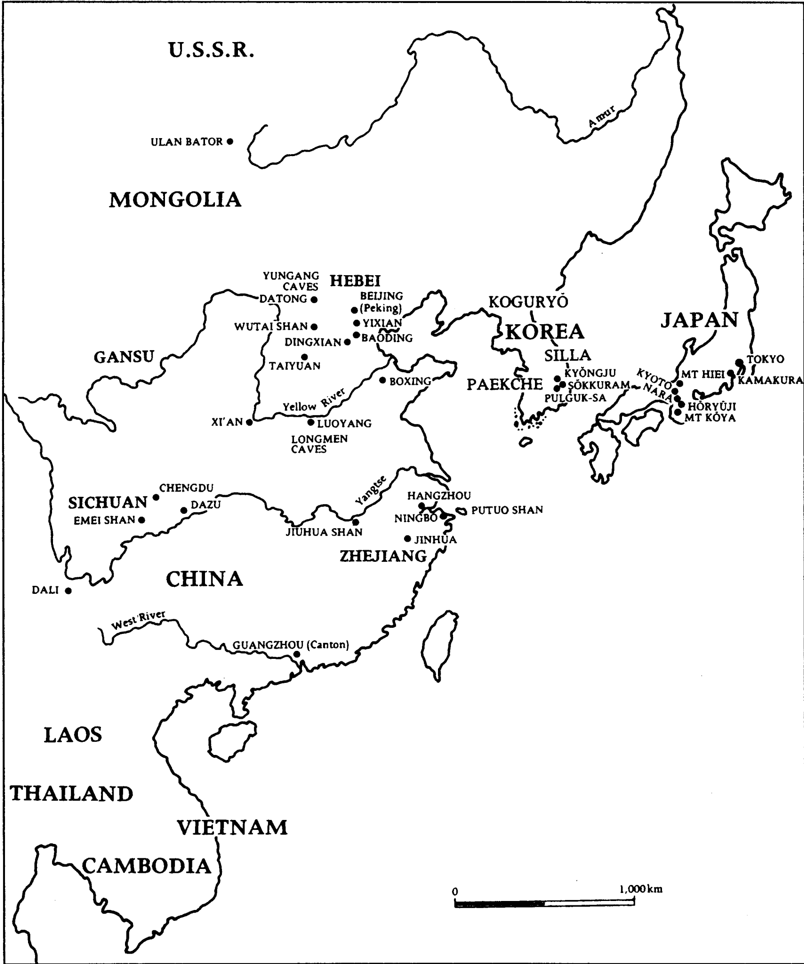
c	pronounced ch as in *church*
g	pronounced as in *give*
ṅ	pronounced as in *anger*
ñ	pronounced as in *punching*
ṣ or ś	pronounced *sh* as in *shoe*
ṅ/ṃ	pronounced with a nasal sound as in *ring*

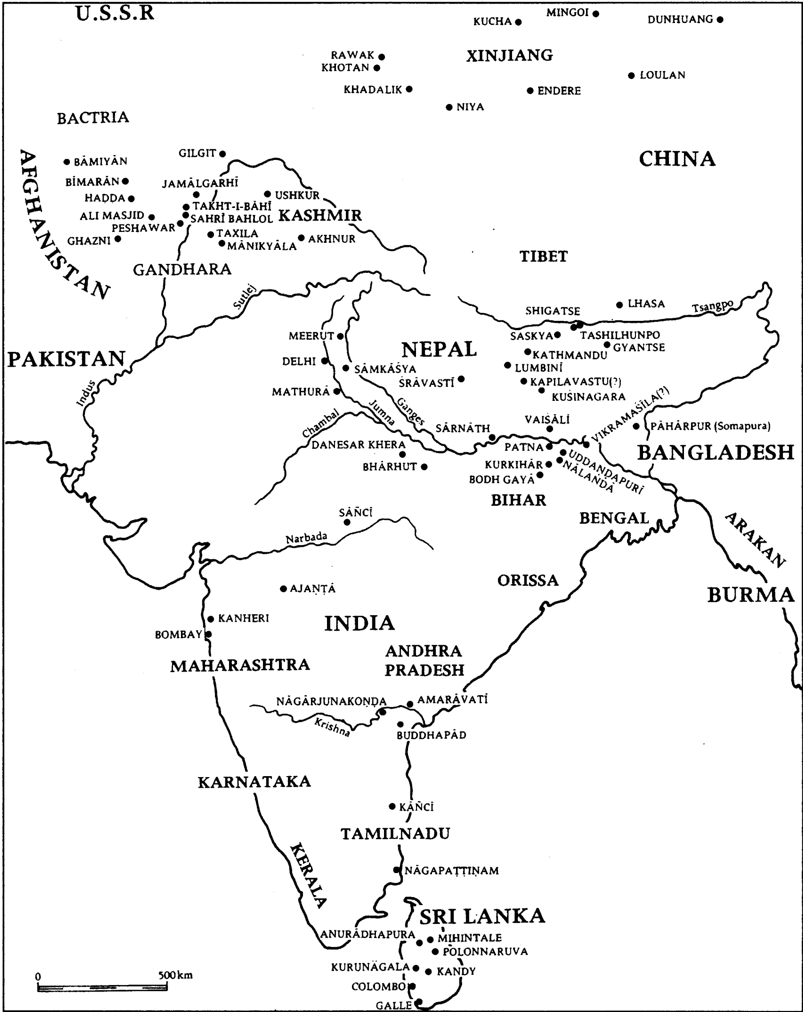
Chinese transcription and pronunciation relies on two systems, namely Wade-Giles and Pinyin. The latter was introduced by the Chinese government in 1979. Because of the continued wide use of and vast literature still in the Wade-Giles, this dictionary uses this means of transcription to avoid confusion. A reader can refer to A. C. Graham, *Disputers of the Tao* (La Salle, Ill: Open Court, 1990, pp. 441–444) for a transcription guide from Wade-Giles to Pinyin.

Japanese transcription is less complex because it uses the Hepburn system with a close correspondence between Japanese characters and Roman equivalents. Two exceptions are the long vowels ō and ū, which suggests that the sound is lengthened similar to Sanskrit.

The Tibetan language and script presents problems for a reader. Therefore, this dictionary follows the system devised by Turrell Wylie ("A Standard System of Tibetan Transcription" *Harvard Journal of Asiatic Studies*, 22 [1959]: 261–267). For Tibetan entries, I often give the English version of a term and the Tibetan spellings that includes letters that are not pronounced. The suffix "pa" is often added by Tibetans to Sanskrit names in order to identify them as proper names. For a Western reader, Tibetan presents a problem because its words include a number of unpronounced letters. For this reason, transliterations of Tibetan words appear in parenthesis after the English transliteration for easier reference.

Maps


U.S.S.R.
ULAN BATOR
Amur
MONGOLIA
YUNGANG CAVES
HEBEI
DATONG
BEIJING (Peking)
WUTAI SHAN
YIXIAN
DINGXIAN
BAODING
GANSU
TAIYUAN
BOXING
Yellow River
XI'AN
LUOYANG
LONGMEN CAVES
KOGURYŎ
KOREA
SILLA
PAEKCHE
KYŎNGJU
SŎKKURAM
PULGUK-SA
JAPAN
KYOTO
NARA
MT HIEI
TOKYO
KAMAKURA
HŌRYŪJI
MT KŌYA
SICHUAN
CHENGDU
DAZU
EMEI SHAN
Yangtse
HANGZHOU
NINGBO
PUTUO SHAN
JIUHUA SHAN
JINHUA
ZHEJIANG
CHINA
DALI
West River
GUANGZHOU (Canton)
LAOS
THAILAND
VIETNAM
CAMBODIA
0
1,000 km


U.S.S.R
KUCHA
MINGOI
DUNHUANG
RAWAK
KHOTAN
XINJIANG
LOULAN
KHADALIK
ENDERE
NIYA
BACTRIA
AFGHANISTAN
BĀMIYĀN
GILGIT
CHINA
BĪMARĀN
JAMĀLGARHĪ
HADDA
USHKUR
TAKHT-I-BĀHĪ
ALI MASJID
SAHRĪ BAHLOL
KASHMIR
PESHAWAR
GHAZNI
TAXILA
MĀNIKYĀLA
AKHNUR
TIBET
GANDHARA
Sutlej
SHIGATSE
LHASA
Tsangpo
MEERUT
NEPAL
SASKYA
TASHILHUNPO
GYANTSE
PAKISTAN
DELHI
SĀMKĀŚYA
KATHMANDU
LUMBINĪ
Indus
ŚRĀVASTĪ
KAPILAVASTU(?)
MATHURĀ
KUŚINAGARA
Jumna
Ganges
VIKRAMAŚĪLA(?)
Chambal
SĀRNĀTH
VAIŚĀLĪ
PĀHĀRPUR (Somapura)
DANESAR KHERA
PATNA
BANGLADESH
UDDANDAPURĪ
BHĀRHUT
KURKIHĀR
NĀLANDĀ
BODH GAYĀ
BIHAR
SĀÑCĪ
BENGAL
ARAKAN
Narbada
ORISSA
AJANṬĀ
BURMA
KANHERI
INDIA
BOMBAY
ANDHRA
PRADESH
MAHARASHTRA
NĀGĀRJUNAKONḌA
AMARĀVATĪ
Krishna
BUDDHAPĀD
KARNATAKA
KĀÑCĪ
TAMILNADU
KERALA
NĀGAPAṬṬINAM
SRI LANKA
ANURĀDHAPURA
MIHINTALE
POLONNARUVA
KURUNĀGALA
KANDY
COLOMBO
GALLE
0
500km

Chronology

Western Dates	Major Events
563–483 BCE	Life of Siddhārtha Gautama, the Buddha.
c. 300 BCE	Council of Vaiśālī.
327–325 BCE	Invasion of northwest India by Alexander the Great.
322–185 BCE	Mauryan dynasty; Buddhism spreads throughout northern India.
c. 284 BCE	Council of Pāṭaliputra I
269–232 BCE	Reign of King Aśoka, advocate for Buddhism.
c. 250 BCE	Council of Pāṭaliputra II.
247 BCE	King Tissa officially adopts Buddhism in Sri Lanka.
200 BCE–200 CE	Rise of Mahāyāna Buddhism. Buddhism spreads to south India, central Asia, and China.
140–115 BCE	Reign of Greek King Milinda (Meanader).
101–177 BCE	Reign of Duṭṭhagāmaṇi Abhaya in Sri Lanka; Buddhism becomes state religion in Sri Lanka.
29 BCE	Portions of Buddhist canon take written form in Sri Lanka.
50–200 CE	Reign of Kushana dynasty in northwest India and central Asia.
78–101 CE	Reign of Kushana King Kaniṣka, patron of Buddhism.

c. 100–200 CE	Nālandā University founded.
c. 100–200 CE	Council of Kaniṣka.
200 CE	Nāgārjuna, founder of the Mādhyamika school of Mahāyāna philosophy.
c. 200–300	Buddhism arrives in Vietnam.
540–540	Gupta dynasty rules India.
300	Buddhism introduced into China.
344–413	Kumārajīva translates Sanskrit texts into Chinese.
372	Buddhism arrives in Korea through China.
400	Asaṅga and Vasubandhu found Yogācāra school of Mahāyāna; Buddhaghoṣa active in Sri Lanka.
402–411	Fa-hsien, Chinese pilgrim, visits India.
476–542	T'an-luan, the first Chinese master of Pure Land Buddhism.
500s	Chinese monk Chih-i founds T'ien-t'ai school of Buddhism.
552	Korea introduces Buddhism to Japan.
600s	Work of Dharmakīrti in logic and epistemology.
617–686	Life of Wõnhyo in Korea.
629–645	Hsüan-tsang, Chinese pilgrim, visits India.
607	Prince Shotoku founds first national Buddhist temple in Nara, Japan.
624	Jojitsu and Sanron schools established in Japan.
625–702	Life of Üisang introduces Hwaõm (Hua-yen) into Korea.
654	Hosso school enters Japan.
658	Kusha school established in Japan.
671–694	Travels of Chinese monk I-tsing.

700s	Fa-tsang founds Hua-yen school of Chinese Buddhism.
710–794	Nara period in Japan: Buddhism becomes state religion in 728.
736	Kegon school established in Japan.
738	Ritsu school established in Japan.
742	Council of Lhasa.
740–798	Mahāyāna Buddhism established in Tibet.
750	Construction of Borobudur stūpa on the island of Java (Indonesia).
760–1142	Pala dynasty rules northwest India and supports Buddhism.
805	Saicho establishes Tendai school in Japan.
830	Kūkai establishes Shingon school in Japan.
845	Persecution of Buddhism in China.
983	Initial printing of Buddhist canon.
1000–1100	Revival of Theravāda in Sri Lanka and Burma.
1042	Indian monk Atiśa arrives in Tibet.
1000s	Life of Marpa (1012–1097). Life of Milarapa (1040–1123).
1044–1077	Theravāda Buddhism established in Burma.
1150	Construction of Angkor monastery and temple in Cambodia.
1175	Hōnen established Jōdo school of Pure Land in Japan.
1200	Rinzai school of Zen founded by Eisai and Sōtō school by Dōgen in Japan.
1201	Shinran establishes Jōdo Shinshū sect of Pure Land Buddhism in Japan.

1220	Muslim invasion of northern India, destruction of Buddhist centers.
1253	Nichren founds a sect named for himself in Japan based on the *Lotus Sūtra.*
1275–1317	Thai king recognizes Buddhism.
1300s	Tsong Khapa reforms Tibetan Buddhism and forms Gelugpa school.
1327	Cambodian king establishes Theravāda Buddhism.
1360	King of Laos establishes Theravāda Buddhism.
1700s	Japanese Zen master, painter, and poet Hakuin reforms Rinzai school of Zen.
1874	Friedrich Max Müller begins to edit the Sacred Books of the East series.
1879	The Light of Asia by Edwin Arnold published.
1880	Henry Steele Olcott helps Buddhist revival in Sri Lanka.
1883	Pāli Text Society founded for the translation of Theravāda canon.
1931	Buddhist Society of America founded in New York City.
1937	Sokagakkai founded in Japan.
1944	Buddhist Churches of America organized to unite Pure Land sect's Buddhist temples in North America.
1950	World Fellowship of Buddhism organized in Sri Lanka. Chinese Communists begin to attack Buddhism.
1956	Celebration of 2,500 years of Buddhism. B. R. Ambedkar's revival of Buddhism in India.
1958	Sarovodaya Śramadāna Movement begins in Sri Lanka.

1959	Fourteenth Dalai Lama establishes Tibetan exile community in northern India.
1960	Tarthang Tulku propagates Tibetan Buddhism in America.
1970	Chögyam Trungpa Tulku begins to disseminate Tibetan Buddhism in United States.
1989	Fourteenth Dalai Lama awarded the Nobel Peace Prize; International Network of Engaged Buddhism founded.
1995	UK Association of Buddhist Studies founded.
2003	Destruction of Buddhist statutes at Bãmiyãn by Taliban regime.

Introduction

Long before the advent of Buddhism in ancient India, the country was populated by small kingdoms and countless villages. Kings utilized the talents of Brahmin priests, who served as advisors, and they supported the polytheistic religion of the priests with their complex ritualistic system and sacred body of literature, collectively called the Vedas, which was grasped as a revelation to the seers and committed to memory by members of priestly families. Although the Vedas were preserved orally and passed to younger generations of priestly families, ordinary villagers practiced various forms of animism, polytheism, and ancestor worship. The priests exerted the greatest religious and cultural influence and the kings exercised the most profound political power. In addition to villagers, priests, and kings, various wandering holy individuals sometimes created cult groups around them.

Social, economic, and political changes slowly evolved around the sixth century BCE. From a social perspective, India developed into more urban centers, although the small villages continued to thrive. Economic changes were hastened by iron tools, which allowed for the clearing of more land and the ability to support a larger population. The development of a monetary system, increasing craft specialization, and growth of trade were also part of the economic picture that contributed to a rich merchant class. Political change resulted in the rise of monarchies and empires that replaced local ruling families. These types of changes were reflected in Buddhist texts.

While such changes were occurring during the sixth century BCE in northern India, a child named Siddhārtha was born, according to legend, to a king and his spouse, who died shortly after giving birth. The child's body was marked with auspicious signs that were interpreted as signs of future greatness, depending on what path of life he chose to follow. The child grew to maturity amidst grand splendor and unimaginable pleasures, living a hedonistic lifestyle. Eventually, he married and fathered

a son named Rāhula. This married life continued until he encountered a series of signs that dislodged him from his lifestyle. While riding outside the palace gates, he witnessed an old man, a sick person, a dead body, and a monk. Disturbed by what he encountered, he wanted to lead a religious life, which his father opposed because the king wanted his son to eventually assume the throne and become the great conqueror predicted of him by sages. But the wishes of his father did not deter Siddhārtha, who proceeded to renounce the world and leave behind his wife, child, and extended family.

On his journey, Siddhārtha intended to find answers to his mental and emotional turmoil by striving to discern some fundamental problems of human existence, such as: Why is there so much mental and physical suffering in the world? Is there anything that a person can do about it? Does death represent the end of human existence? Is there a way to escape the sting of death? What is the meaning of human life? To find answers to these kinds of questions and others, Siddhārtha set forth on a six-year regimen of asceticism that nearly killed him. By eventually rejecting extreme forms of asceticism, Siddhārtha developed his own spiritual method that he called the *middle path*, which was grounded in meditation, leading to four trance states and eventual liberation from pain and suffering. Upon achieving the state of nirvāṇa (ultimate freedom) by means of arduous meditation, Siddhārtha became a Buddha (a fully enlightened being).

BASIC TEACHINGS OF THE BUDDHA

After attaining enlightenment, the Buddha proceeded to the Deer Park in the city of Benares to share with others what he learned on his religious quest. Because he was already liberated by means of his enlightenment experience, his decision to teach was an act of compassion for those still captive to the cycle of life and death. The initial truth that he discovered and shared with his audience was that all life was suffering, a truth based on his observations of sickness, old age, death, and causality. The initial three observations were connected to the legend of the four signs that he witnessed by the side of the road. The truth about the operation of causality was discovered by the Buddha in a state of insightful trance. Actually, all of these observations are interconnected because they were connected to the law of karma (cause and effect) and the cycle of rebirth (*saṃsāra*).

The Buddha's basic insight into the nature of causation means that the cycle of human existence was determined by the law of karma (cause and effect) because the kinds of action that were performed produced either positive or negative karmic consequences that resulted in some kind of fruit within this present life or a future lifetime in an apparently never-ending cycle. The law of karma was like a natural law that operated automatically for actions performed with either one's body, speech, or mind in any of three temporal modes: past, present, and future. If a person was negligent, neglectful, or mistaken when performing an action that harmed another person or creature, the consequences are not as severe as when a person intentionally committed a harmful act. This meant that the Buddha conceived of an intimate connection between a deed or action and human intention. Thus, karmic results of actions performed without intention were not as severe as those committed with intention. A slip of the tongue was not, for instance, as karmically consequential as willfully lying or intentionally hiding the truth. The doctrine of karma suggested necessarily that there were no accidental occurrences within the universe. It also implied that everything in the universe was causally conditioned or produced. Therefore, nothing in the world, from an apple pie to a zebra, was not causally produced or conditioned by something else.

Depending on a person's karmic condition during their present and past lives, their future rebirth destiny will be determined by their actions. Even if a person led a virtuous life, this did not mean that their rebirth would result in a favorable condition because negative karmic consequences from an earlier birth could override the virtuous deeds performed in a person's present life. The important points from the perspective of the Buddha were that this process was unending, led to suffering, and was part of a broader cycle of causation. To be captive to the cycle of rebirth was conceived as suffering.

The entire process of karma and rebirth was an integral part of a larger process called *conditioned genesis*, a 12-linked chain of causation discovered by the Buddha. This meant that karma operated within the context of this larger chain of causation and closely interacted with it. The 12 links of causation created a circular chain without beginning and end that functioned as a prison for human beings. The overall theory was important because it explained how suffering arose and how it could be ended. The theory also explained that human existence was determined by innumerable interrelated processes, and it demonstrated

how each moment within the process of causation was determined by other conditions. Moreover, the theory of causation demonstrated that everything within the world was impermanent and that all things were interdependent. With its automatic mode of operation and its formation for the context of suffering, causation was a difficult cycle from which humans could escape. It was analogous to being condemned by a person's actions to eternally riding an ever-revolving carousel. When the ride ended, a person changed their vehicle, but they could never leave the carousel that continued to turn because it was fed by the energy of hatred, delusion, ignorance, and greed.

With relentless causation as the foundation of suffering, the Buddha taught about how life was unsatisfactory because of such events as the frustration of our desires, sickness, degeneration of our mental and physical faculties, old age, anxiety, fear, and death. Suffering was also connected to change and the temporary nature of things. The passing away of a pleasant event or feeling, for instance, led to sorrow. By clinging to notions like self, I, or ego, a person suffered from conditioned states, which functioned as the support for the initial two levels of suffering. The Buddha taught that it was essential to recognize that the self was nothing more than combination of ever-changing physical and mental forces without any permanence or enduring substance.

The second truth shared by the Buddha was the identity of the cause of suffering that he traced to ignorant craving, thirst, or desire. Humans craved for sense pleasures, existence, and non-existence or no rebirth. Any form of craving was considered counter-productive to a person's spiritual liberation because they were examples of attachment and led to rebirth. Even though ignorant craving was the second noble truth, it was not considered the first cause of suffering because it was dependent for its origin on something else within the larger context of the entire cycle of causation. However, ignorant craving was centered in the false idea of the self, which entailed eradicating attachment to the self to make any spiritual progress. To think that a person could satisfy their ego or self represented a fundamental misconception because there was no permanent ego or self to satisfy. From the Buddha's perspective, there was no spiritual substance, soul, or eternal self that endured beyond this present mode of existence, which was called the non-self (an*a*tta) doctrine. What a person mistakenly assumed to be a self was really a group of five aggregates that consisted of matter, sensations, perceptions, impulses to action, and consciousness that were in a constant state of flux

and impermanence, whereas death represented the complete dissolution of these five aggregates, leaving no distinctive enduring physical or mental identity. Therefore, becoming detached from the five aggregates was essential for escaping the world of suffering and pain.

The cycle of suffering ended with the achievement of nirvāṇa as expressed in the third noble truth. In short, nirvāṇa represented the opposite of this world because it was described as uncompounded, unconditioned, causeless, the absence of desire, cessation, the extinction of craving, and the end of rebirth. Being beyond logic and reason, nirvāṇa was unthinkable and incomprehensible. From a more positive perspective, nirvāṇa was absolute freedom in the sense of liberation from evil, craving, hatred, ignorance, duality, relativity, space, and time. The attainment of nirvāṇa was analogous to a deathless calm, which was free of decay, aging, and death. Nirvāṇa enabled a person to gain an insight into the absolute truth that there was nothing absolute in the world because everything was relative, conditioned, and impermanent. This flash of intuitive insight occurred during the life of a person while embodied. With the death of a person's body, the enlightened person passed away because their life energy was exhausted, but the person was not reborn because of being beyond the cycle of causation.

To attain nirvāṇa, a person needed to follow a path that was explained by the fourth noble truth, which the Buddha called the *eightfold path.* This was described as a middle way between the extremes of asceticism and hedonism. The path consisted of an integration of elements of wisdom, moral/ethical virtue, and meditation. The elements of wisdom were identified as right understanding and thought, which represented understanding of the four noble truths and thought devoid of lust, ill-will, and cruelty.

The ethical/moral aspects of the path were represented by right speech, which meant refraining from falsehood and other types of harmful speech, right action (avoiding violence, stealing, lying, sex, and intoxications of any kind), and finally right livelihood (refraining from a mode of occupation that harmed others).

The final three steps on the path involved meditation. The sixth step of right effort involved cleansing the mind of evil thoughts and preventing others from arising. The seventh step of right mindfulness implied becoming astutely aware of one's body and mind. Finally, right concentration involved practicing meditation that culminated in the four trance states and the intuitive vision associated with the attainment of nirvāṇa.

SPREAD OF BUDDHISM IN SOUTH ASIA

The Buddha lived and taught during the beginning of the Mauryan period (546–324 BCE), which was a time of expansion and of social, economic, and political change. After the death of the Buddha, a council was called to preserve his teachings and establish a Buddhist canon at the Council of Rājagṛha. About a hundred years later, disputes over monastic regulations necessitated the Council of Vaiśāli. The Mauryan dynasty allowed considerable religious tolerance, and it offered support to both orthodox and heterodox religious movements.

The most important single figure for the history of Buddhism during the Mauryan dynasty was the presence of King Aśoka, who was famous for his rock edits built at different location of his empire. During his reign, the third Buddhist Council was allegedly held (c. 250 BCE) at Pāṭaliputra, but this council was probably the fourth council, according to more recent scholarly opinion. This council held during Aśoka's reign was intended to expose heretics that had entered the monastic order. The council concluded that the Buddha was a distinctionist (Vibhajjavādin), making this the orthodox position and setting the stage for the later development of the Theravāda. Arguably, the most important development that occurred during Aśoka's reign for the subsequent history of Buddhism was the sending of missionaries to other countries to spread its teachings. According to tradition, Aśoka sent his son to Sri Lanka to convert the island to Buddhism.

After the death of Aśoka, a political decline began because of a variety of social, economic, administrative reasons, and outside military pressures. The period of the Śuṅgas and Yavanas (187–130 BCE) marked a period of Buddhist persecution by some of the kings, although it was also a time during which the grand *stūpa* (memorial) complexes at Sāñcī, Bhārhut, and Amarāvatī were constructed. When the Śakas and Pahlavas (100 BCE–75 CE) replaced the Indo–Greeks in northwest India, Buddhism received royal support from kings, such as Kaniṣka I of the Kuṣāṇa dynasty. It was during Kaniṣka's reign that the fourth council took place in Gandhāra, which resulted in a new *Vinaya* and commentary on the *Abhidharma* text *Jñānaprasthāna* called the *Mahāvibhāṣā*.

During the Gupta dynasty (320–540 CE) was a creative cultural explosion, which some have called the classical age of India, in many areas supported by the dynastic kings. The kings supported theistic forms

of Hinduism, which was reflected in the growth of temple construction and production of religious texts. Because of the lack of royal patronage from the Gupta monarchs, Buddhism began to decline, although it did retain the support of the commercial class. The great monastic center of learning named *Nālandā* was founded and supported by Kumāra Gupta I (414–455). Later centers of learning, such as Vikramaśīla and Odantapurī, would be supported by King Harṣa of the Pāla dynasty. Nālandā and Vikramaśīla would later be destroyed by Mahmad Shabuddin Ghorf, a Turkic Muslim general, in 1197 and 1203 respectively. Even though Buddhism in India slowly declined for a wide variety of reasons, it flourished outside of India.

SPREAD OF THERAVĀDA BUDDHISM TO SOUTH AND SOUTHEAST ASIA

The missionary efforts begun by Aśoka have already been mentioned in Sri Lanka and other countries, such as Myanmar (Burma), Thailand, Laos, and Cambodia. These countries have been shaped by Theravāda Buddhism, which evolved from the Sthavira group of schools that emerged in the 3rd century BCE in Sri Lanka, whose monks carried the teachings to other countries. An essential element in the expansion and acceptance of Buddhism was converting foreign kings to the religion because the people emulated the religion of the kings, and the monarchs supported the monastic community because the monks justified the authority of the kings. The monastic community gave the king an opportunity to earn merit through his patronage, and the kings received legitimization by monks when they compiled histories of the rulers. Monks also acted as trusted advisors to kings, giving them an opportunity to influence policy.

According to Buddhist tradition, the religion was brought to Sri Lanka by Mahinda, son of King Aśoka, around 247 BCE. Mahinda converted the island king, Devānaṃpiya Tissa, who gave the young man a site for a monastery that developed into Mahāvihāra (Great Monastery) and had constructed a stūpa built for the preservation of the Buddha's collarbone. Subsequently, the king converted the entire island to Buddhism.

The conversion of the island's inhabitants stood in sharp contrast to the animism practiced by its original tribes. The Sinhalese people from India occupied the coastal regions and brought with them Hindu dei-

ties that were later incorporated into Buddhism at the popular level of the culture. An invasion by Coḷas from south India was overcome by Duṭṭagāmaṇī Abhaya (r. 101–77 BCE), and King Vaṭṭagāmaṇī defeated Tamils, functioning to protect Buddhism. The history of the island was captured in the *Dipavaṃsa* (compiled in the fourth century CE) and the *Mahāvaṃsa* (fifth century). Periodic additions that came to be called the Cūlavaṃsa were made to these chronicles by commentators. The teachings of the Buddha were preserved in the Pāli language, and the greatest Buddhist commentator, Buddhaghoṣa and author of the *Visuddhimagga* (The Path of Purity), appeared in the fifth century CE. The Sinhala Mahāvihāra became the predominant monastic tradition that made Pāli the normative religious language, and its classical period lasted from the 11th to the 15th centuries. Although Sinhala orthodoxy became doctrinally predominant, it remained infused with local indigenous traditions. As the religion took root on the island, monks spread the religion eastward to other countries.

The countries of Southeast Asia (Myanmar or Burma, Thailand, Vietnam, Cambodia, and Laos) make it very difficult to classify their types of Buddhism because the religious situation in these locations was fluid and informal because of a lack of organized sectarian traditions. The early period of Buddhism in these countries was diverse and eclectic because elements of Hinduism, Mahāyāna Buddhism, Tantra, Sarvāstivāda texts, and Pāli Theravāda traditions formed a unique intermixture. Myanmar (Burma) and Cambodia can serve as examples of the development of Buddhism in this region of the world.

From the impetus provided by Aśoka's mission to Myanmar, Theravāda Buddhists established a community at Thaton. Further missions in the first, third, and fifth centuries reached other parts of the country. At this time, Theravāda Buddhism existed along with Mahāyāna Buddhism and Hindu theism. When the Burmans entered northern regions of the country and established their capital in Pagan in 841 CE, the dominant form of Buddhism was tantric. When Shin Araham, a monk from Thaton, impressed King Anawrata of Pagan (1040–1077) with Buddhist doctrine, the king converted the northern region of the country. The pretext for the king's invasion of the north was precipitated by refusal of its king to give Anawrata texts. After Anawrata unified the country, he sought relations with other Theravāda countries. The process of conversion to Buddhism continued under subsequent kings, who also aided construction of Buddhist temples and monastery schools

in villages, enabling monks to play a leading role in educating young people. This type of royal patronage was disrupted by Kublai Khan, who conquered Pagan, but a Shan chief, Thihathu, accepted Theravāda, and later Shan kings restored royal patronage by building monasteries.

Before the advent of Buddhism into Cambodia, the initial polity in the region was known as Funam (a term from the Chinese equivalent of the Khmer "*bnaṃ*" meaning mountain). This was a socially stratified society in which rice production and hydraulics reached a high level of sophistication. It has been difficult to precisely date the arrival of Buddhism, although the seventh century CE has been a traditionally tentative date. The most important figure during this period (Angkorian) was Jayavarman II (r.c. 802–850). Although he favored the Hindu deity Śiva, he had a tolerant attitude toward all religion. From a subordinate position in the religious imagination of the people, the circumstances for Buddhism changed in the 10th century with Jayavarman VII (r. 1181–c. 1220), who constructed the first great Buddhist temple in 1186 to house the remains of the king's mother in the form of the mother of the buddhas. By 1327 CE, Theravāda replaced the previous Mahāyāna–Brahmanical tradition. During the post-Angkorian period, Theravāda became a grassroots movement embodying a populist and anti-aristocratic message. Chronicles depicted the reign of Dhammarāja (1486–1504) as the golden age of Buddhism in Cambodia.

After this golden age, Buddhism endured a checkered history because King Cau Bañā Ñam (r. 1600–1602) did not support Buddhism. King Srī Suriyobaram (r. 1602–1619) attempted to revive Buddhism until he became a monk toward the end of his life, and turned the throne over to his son, Jayajeṭṭhā II (r. 1619–1627), who was succeeded by Cau Bañā, a learned monk. This monk's reign was followed by the apostasy of Rāmādhipatī (r. 1642–1658), who favored Islam and declared a jihad (holy war) against the Dutch East India Company. Muslims dominated the court, and there was a surge in mosque construction, but Buddhism regained its previous status when the king was overthrown.

The 17th and 18th centuries were periods of instability in Cambodia, and the country suffered through a period of Vietnamese domination during the 19th century. During the period of the domination of European colonial powers, Khmer Communism developed, while nationalism and Buddhism were linked by Son Ngoc Minh, who created the United Issarak Front in April 1950 with the inclusion of monks, whereas monks could not become full members of the Khmer Com-

munist group because they were part of the exploitation of the working class. The short existence of the Khmer Republic (1970–1975) that disposed Prince Sihanouk resulted in the destruction of many monasteries. Monks were forced to become economically productive, and Khmer Rouge propaganda undermined village economic support of the monks by villagers. After the Communist victory, many monks were executed and monasteries closed. With the backing of Vietnam, the People's Republic of Kampuchea overthrew the Khmer Rouge, and proceeded to manipulate religion for propaganda reasons, resulting in its circumscribing and politicization. After the Vietnamese withdrew from Cambodia in 1989, the ruling political party changed its name to Cambodian People's Party, and they renounced Communism and embraced a free-market economy. In November 1991, Prince Sihanouk returned to the country, and he resumed the role of the supreme patron of Buddhism. In 1993, Buddhism was established as the state religion, and the two major monastic orders (Mahanikay and Thommayut) were re-established.

THE SPREAD OF MAHĀYĀNA BUDDHISM

Within 100 years after the death of the Buddha, the movement that he established began to split initially over issues of monastic discipline and later over issues of discipline and doctrine. At one point, 18 different schools existed. This was evidence of the diversity within Buddhism, a trend that continued throughout its history with many different and often-competing schools and movements. This type of historical evolution of the religion was indicative of its many branches spreading from the trunk of a single tree, a metaphor for the historical Buddha. Thus, Buddhism was not a centralized or monolithic religion, rather it was a religion of widespread diversity.

It is not possible to assert with absolute certainty that any of the early schools represented precursors of Mahāyāna Buddhism. It appears to be more likely that the Mahāyāna school arose between 150 BCE and 100 C.E. as a loose community of individuals and groups adhering to particular texts. With its roots in India, Mahāyāna spread north to Tibet and east to China, Korea, and Japan. Within the overall umbrella term of *Mahāyāna* were many different schools that often represented very different views about the nature of Buddhism. A new type of wisdom

literature emphasized the notion of emptiness, the philosophical insights of Mādhyamika, and the thought of Yogācāra.

The wisdom (*prajñā*) literature represented texts (*sūtras*) by different unknown authors of various lengths with some texts entitled according to their length. Among the shorter works were such texts as the *Heart Sūtra* and the *Diamond Sūtra* that were composed between 300 and 500 CE. The format of these texts represented a continuous dialogue between the Buddha and other figures, such as disciples, gods, spirits, or humans. These texts were believed to represent the word of the Buddha, an association that gave these texts their authority.

According to the *Heart Sūtra*, the ultimate facts of reality are, for instance, called dharmas, of which there are two types: conditioned (generally the world of causation) and unconditioned. There are only two unconditioned types of *dharmas*: nirvāṇa and space. The text teaches that there are two ways of viewing *dharmas* (elements of reality) that are essential for a person's salvation. The first way is an act of differentiation that involves breaking apart the apparent unified ego or self and its experiences, and being able to recognize that wisdom views the aggregates that constitute the self as something constructed by the mind, whereas ignorance imagines a unified self. The second step involves an act of depersonalization that eliminates all references to ego, me, or mine. Finally, in an act of evaluation, one realizes that the Buddha's teaching about the self is superior to an unenlightened and ordinary understanding of the self.

But when a person really views the *dharmas* (elements of reality), he or she sees them in their own-being (*svabhava*), a term that can refer to the essence of a thing. A good example would be to say that fire is a thing of which heat is its essence (own-being). The term is also used to refer to an essential feature of a thing in the sense that own-being embodies its own mark. An example would be to assert that consciousness is being aware. A third usage of the term is to claim that it is the opposite of other-being, which means that the former is dependent only on itself, whereas other-being is contingent and tied to conditions. It is possible to illustrate this point by noting that heat is an essential feature of fire, although it also depends on fuel, oxygen, and other elements. To truly have own-being (*svabhava*) a thing must possess full control over itself that is independent of conditions. But what is the point of this torturous type of philosophical exercise?

The author of the text wants to make clear that *dharmas* (elements of reality) are empty of any own being, meaning that they are not ultimate

facts in their own right. They are merely imagined because each *dharma* is dependent on something other than itself for its existence. In and by itself, it is nothing. Therefore, elements of reality (*dharmas*) do not exist as separate entities, have no relationship to other entities, are isolated, and are not made or produced because they have never left original emptiness. The most that a person can assert about *dharmas* is that they have a nominal existence as mere words. In fact, from the perspective of an enlightened being, *dharmas* (elements of reality) are empty. Therefore, the notion of emptiness conveys the idea that what appears to be something is really nothing. They are analogous to a dream state.

The *Heart Sūtra* develops a three-stage dialectic that begins with the five aggregates that mistakenly give a person the false sense of a self and each is identified with emptiness. The text makes it clear that emptiness is a transcendent reality when it states the following: "Form is emptiness, emptiness is not different from form, neither is form different from emptiness, indeed, emptiness is form." Even though emptiness is beyond all that is, it is also immanent, which suggests that it is also identical with its exact opposite, for instance, the five aggregates that constitute the self.

The basic insights of the wisdom texts were made more systematic by the Mādhyamika school inspired by a brilliant philosophical monk named Nāgārjuna (ca. 150–250 CE). Inspired by more idealistic Mahāyāna texts, such as the *Gaṇḍavyūha Sūtra* (Flower Ornament Text) and the *Laṅkāvatāra Sūtra*, the Yogācāra school, which was founded by the monk Asaṅga in the fourth century and his brother Vasubandhu, attempted to correct some of its perceived shortcomings of the Mādhyamika school that did not address such issues as the process used by the monk to create objective fictions, error, how memory occurs, the identity of experiences that are free from discrimination, and the origin of suffering.

In a fashion similar to the Buddha, Nāgārjuna envisions a middle way between affirmation (is) and negation (is not), occupying a transcendental position that is beyond concepts and speech. This middle way clings to neither existence nor non-existence, implying a position of total detachment in which no philosophical view is ultimate. The ruthlessness of Nāgārjuna's dialectical method is intended to put an end to all theorizing, knowing, and philosophizing. From his perspective, this is the practice of the perfection of wisdom (*prajñāpāramitā*), which is equivalent in Mahāyāna Buddhism to the attainment of *nirvāṇa*.

A crucial feature of understanding the thought of Nãgãrjuna is coming to grips with his distinction between conventional truth and ultimate truth. The first kind of truth deals with knowledge that is valid for practical purposes. It is useful to know, for instance, that rice and bread can satisfy a person's hunger and that a stone is inedible and will not cure one's hunger. But this everyday type of knowledge does have its limits because when a person pushes it there is a tendency for it to become self-contradictory or illusory. Why is this true? Ignorance (*avidyã*) tends to obscure the real nature of things or constructs a false appearance. This does not imply, however, that ignorance possesses any reality because it is in fact characterized as unreal (*mãyã*), much like a mirage in the desert. In contrast, ultimate truth is a non-dual type of knowledge that represents an intuition devoid of content. Beyond ordinary knowledge or rationality, it represents a dissolution of the conceptual aspect of the mind. The freedom suggested by this type of truth does not necessarily imply a complete rejection of conventional truth because a person still finds it pragmatically useful to know how to cook, what to eat, how to use a hammer, how to communicate, and many other valuable forms of practical knowledge that gets us through the day successfully and might even improve our lives.

With the dawning of the realization that all distinctions are empty, a person's mode of awareness is transformed. Such an awakened person sees things as they really are in fact, which means to see things as empty (*śũnyatã*), which suggests an intuitive vision of everything as swollen or lacking in self-existence (*svabhãva*), a feature that is non-contingent and without relation to anything else. Wetness is, for instance, never encountered apart from water or moisture. Therefore, wetness is created and is not self-existent. The lack of self-existence (*svabhãva*) represents the true nature of all things.

This does not suggest that emptiness is a superior viewpoint, something in itself, or represents ultimate reality because Nãgãrjuna defines emptiness as empty. This means that emptiness is non-substantial and non-perceptible. This suggests that emptiness checks the inclination to transform phenomena into something substantial by means of conceptualizing them and making them something that they are not. The wisdom that a person gains from the intuitive insight into emptiness releases a person from attachment to things, to dissolve any absolute notions about something, and to realize that one attains nothing. However, the intuitive insight does destroy illusion created by attributing self-existence to things, and it affords

a person freedom, detachment, cessation of problems, and purification from such things as hatred, fear, greed, and anxiety.

In contrast to the Mādhyamika school, the Yogācāra school more clearly defined the problematic nature of the human condition by specifying craving (*tanha*) as the root cause of misery, although craving needs a subject (craver) and an object (something craved) for it to be effective. The other basic problem is ignorance (*avidyā*), which exists because humans regard the objectifications of their minds as a world solely independent of their minds. In order to overcome this problem, humans need to realize that their minds are the source of all objectifications. If you can imagine an animal with the body of a zebra, the legs of an elephant, the tail of a peacock, and the head of a lion, it would be possible to create an object of such a strange creature. The objectification of such a weird creature could be traced directly to our minds, suggesting that this false creature is nothing more than a phantom created by the mind. Just as humans can create strange creatures by using their mental powers, they can also make strange creatures or objects disappear without a trace. The Yogācāra philosophers claim that this type of mental operation occurs all the time with the objects of the external world and the world itself. Thus, the only thing that truly exists is the mind only or consciousness only.

It is neither possible to become aware of this from the standpoint of a mentally constructed level of reality nor from a relative level of reality because the former fabricates objects and the latter is dependent on a duality of a perceiver and a thing perceived. It is essential for one to reach perfect knowledge and to see things as they really are, in fact, in the fulfilled state of reality that is beyond all discrimination and duality. Having the fulfilled state means seeing everything, as mind or consciousness only, which implies that the fundamental dichotomy between subject and object is extinguished as a person's consciousness sees only consciousness. With the identity of the seer (mind or consciousness) with itself by the extinction of an external object, there arises an identity of the consciousness and object. Yogācāra thinkers call the negation of the seer no-mind and the negation of the object *nothing grasped.* This represents the end of thinking that objectifies or conceptualizes. A person's thinking is now characterized or equated with wisdom. Thus, if a person can still conceive of a subject and an object, such a person is not liberated and does not possess wisdom. But the truly wise person who sees consciousness only does not allow craving to arise because such a person is liberated from objects as well as a self that craves objects.

Consciousness only is pure in the sense that there are no objects and not even being conscious of consciousness. Moreover, pure consciousness is equated with sheer emptiness.

If there is consciousness only or just mind, how can a person account for the variety of ideas and impressions that exist in their mind? Why can different people agree that a particular object represents a chair and another object a glass? The Yogācāra thinkers account for such questions by pointing to the storehouse consciousness (*ālaya-vijñāna*), which is a kind of repository for ideas and impressions associated with the activity of the mind that is traced to a beginningless past. Since the beginning of time, every human that has ever lived has made deposits in this store-house consciousness in the form of universal and private seeds. The former type of seeds account for things that we recognize and share in common, while the latter signifies differences. In addition, there are pure and impure seeds, which (along with the other types of seeds) are deposited on the storehouse consciousness in a process called *perfuming*, which affects other types of consciousness. In its perfected state, which gained by the practice of yoga and meditation, the storehouse consciousness represents pure consciousness that is equated with the state of nirvāṇa.

The central paradigm of the ideal person in Mahāyāna Buddhism is the bodhisattva (literally, enlightened being) that counters the ideal of the *arhant* (fully enlightened being) or *pratyekabuddha* (literally, solitary Buddha) in the Pāli text tradition, which were thought to be self-centered and selfish ideals because they were only concerned with their own salvation, whereas the bodhisattva vows to save all beings. Actually, the term *bodhisattva* is a bit misleading because he/she is a figure that progresses to the brink of enlightenment, but does not fully enter nirvāṇa because such a person possesses compassion for everyone and stays within the world to teach and lead others to liberation. Thus, it is best to conceive of the bodhisattva as a person destined to become a Buddha (a fully enlightened being).

It is likely that the ideal of the bodhisattva was historically influenced by Hindu devotional movements with their emphasize on love of deity, service to others, and fervent devotion, which were elements that could also be discovered in the Buddhism of lay supporters from a formative period in Buddhist history. In comparison to the earlier history of Buddhist holy persons, the Mahāyāna school advocated the ideal of the bodhisattva to counter the person of the *arhant*, a fully enlightened being that teaches, and the ideal of the *pratyekabuddha*, a person enlightened by themselves

who do not teach. Because the *arhant* and *pratyekabuddha* seek liberation for themselves, the Mahāyāna school depicts them as selfish and egotistical ideals because neither is concerned with the spiritual condition of others. By advocating the ideal of the bodhisattva, the Mahāyāna school wanted to counteract the solitude, cloistered, passive, placid, and inert type of monastic life characteristic of the other types. In short, the bodhisattva is a person who works for his or her personal salvation as well as that of others. The bodhisattva also strives to help others find welfare and happiness within the world. Therefore, the fundamental focus of the bodhisattva is within the world instead of escape from the world.

If life is suffering and humans are captive within the world, is not the this-worldly focus of the bodhisattva misplaced? This question is best answered by the theoretical context in which the bodhisattva operates. As the Mādhyamika school makes clear, if everything is emptiness, this is also true of the world of rebirth and nirvāṇa. Because the world of rebirth is equivalent to nirvāṇa as a result of their shared emptiness, they are non-dual and without distinction. Moreover, because there is only one, non-dual reality, everything is a part of the one reality. Hence, all human beings and other creatures are tied together, interrelated, and interdependent parts of a single reality. This is the theoretical situation in which the bodhisattva finds him or herself; which forms the rationale for helping others and for being orientated toward the world, rather than being motivated to flee from it.

From within the context of emptiness (although, strictly speaking, there is no such context) and the limitations of language to express it adequately, the bodhisattva demonstrates his commitment, determination, and resolve to assist others by making four fundamental vows by which he or she lives. The initial vow is to save all beings. Second, the bodhisattva vows to destroy evil passions, and thirdly to learn the truth and teach it to others. Finally, the bodhisattva promises to lead all beings toward enlightenment. In addition to these four vows, the bodhisattva is expected to develop and practice a series of perfections (*pāramitās*).

SPREAD OF BUDDHISM TO CHINA

From India, Buddhism made its way to China by following the trade routes, such as the Silk Road that provided a route for the northern and eastern expansion of the religion through central Asia into China,

where merchants, envoys, and immigrants helped to introduce the religion into China from the first century BCE to the middle of the first century CE. During its early history in China, Buddhism was the religion of the immigrant community spread over a wide area, and it slowly gained adherents among indigenous Chinese. Gradually, Chinese monks returned to India to collect and translate texts and to take them back to their homeland. The Buddhist monk Lokakṣema arrived in China between 168 to 188 CE, and he was credited with translating the *Prajñāpāramitā Sūtra in Eight Thousand Lines*. At a later period, Dharmarakṣa, a monk of Indo–Scythian heritage, arrived in China to translate works.

After the fall of the Han dynasty in 220 CE, Buddhism spread more rapidly in China, penetrating the upper class gentry in north China around 300 CE, because people sought answers to their problems and the unstable time period. With the division of China into two kingdoms—north and south of the Yangtze River—Buddhism assumed a different character with its northern version being more practice orientated and its southern school being more textually orientated. This difference was partly explained by the closer proximity of northern Buddhism to India and its meditation teachers. Northern Buddhism was also shaped by the control of non-Chinese rulers from the fourth to the sixth century because these outsiders favored Buddhism, which assumed a more political character when monks became advisors to rulers. This period is marked by the cataloguing of texts and translation efforts of Tao-an (313–385), who was followed eventually by even more imminent figures like Kumīrajīva (344–409/413), Buddhabhadra (359–429), a famous meditation master renowned for his miraculous powers, Seng-chao (384–414), a brilliant disciple of Kumīrajīva, and Tao-sheng (ca. 360–434), another capable follower of Kumīrajīva who composed commentaries on numerous Mahāyāna texts. Kumārajīva's work on Mādhyamika texts led to the establishment of the San-lun (Three Treatise) school, and the Buddhist texts and teachings led to cross influence with Taoist notions. Tao-sheng discussed the Buddha germ that grows in all living beings. He was of the opinion that people bound to sensual desire could attain salvation, which was a controversial position for this period of Buddhist history.

During the two kingdoms period, Tao-sheng worked as a textual scholar, while Lu-shan Hui-yüan (344–416) and T'an-luan (416–542) established the Pure Land school. Meanwhile, Yogācāra texts were

translated by Paramārtha (409–569), which enhanced the creation of the Fa-hsiang school.

Buddhism did not dominate Chinese culture like it did in such countries as Sri Lanka, Myanmar (Burma), Cambodia, and Thailand because China had already been shaped for centuries by Confucian and Taoist philosophies. Since Buddhism, unlike the indigenous Confucian and Taoist traditions, was a foreign religious import, it had to struggle to secure a position in Chinese culture and to ward off attacks by the predominant traditions. What complicated matters even more for the Buddhists were its internal structure and the external structure of Chinese culture. On the one hand, Buddhist monks did not feel obligated to pay homage to a ruler because the monastic community was a separate entity apart from the prevailing society. Furthermore, the monks insisted on their own laws and self-governance. These attitudes stood in potential conflict with Chinese culture, where there was no recognized separation of religion and state. In fact, any religious organization had to be subordinate to the state bureaucracy. The Buddhists adapted to their situation by integrating themselves into the structure of the state by establishing chapels, for instance, in the imperial palace where monks recited texts (sūtras) for the welfare and protection of the state. After subordinating themselves to the state, the monks became involved in its political fortunes. In response to this helpful attitude and subordination, the state built and financially supported national monasteries, although during the T'ang dynasty (618–906) the state even assumed control of ordination to the profession of monk that placed them further under the control of the state.

The reunification of China by the Sui dynasty in 581 CE set the stage for the T'ang dynasty in 618, which endured for almost 300 years. Buddhism experienced setbacks and success during the T'ang dynasty. On the positive side, Chih-I (538–597) founded the T'ien-t'ai school and Fa-tsang (643–712) shaped the Hua-yen school, while Ch'an became a separate school. During this period, Hsüan-tsang (596–664) journeyed to India and translated texts that he discovered into Chinese. These positive developments were interrupted by the persecution of Buddhism in 845. Temples and monasteries were razed, monks forced to return to lay life, and texts and images were destroyed. This persecution especially affected the T'ien-t'ai and Hua-yen schools, whereas Pure Land and Ch'an were not as adversely affected, subsequently becoming the two most dominant schools, because they were not as closely associated with or dependent on the royal court and its patronage.

By subordinating and integrating itself into the state apparatus, Buddhism raised the suspicions of those already entrenched in powerful and influential positions and eager to maintain their status. The Confucians leveled four general charges at the Buddhists. Firstly, the activities of Buddhism were detrimental to the authority of the government and to the stability and prosperity of the state. This political and economic argument presupposed that it was the emperor that made life possible for all of his subjects by performing rituals for the benefit of the people and nation and personified himself the creative powers of nature. From the Chinese perspective, withdrawal from society as mandated by the Buddhist lifestyle was illegal, asocial, and a blasphemous act. Moreover, withdrawal from society entailed a loss to the state of tax-payers and laborers. The Buddhists offered a counter argument to the effect that monks were not disloyal, even if they are not subject to the power of the state. In fact, Buddhism helped to ensure lasting peace and prosperity in the country.

The Confucians also charged that the Buddhist monastic life was useless and unproductive. The Buddhists countered this utilitarian argument by stating that monastic life was not useless because its benefits were not yielded within this world. Thirdly, the Confucians argued that Buddhism was a foreign barbarian creed that was not mentioned in the records of the past, and it made extravagant and unverifiable claims. In order to counter this argument based on cultural superiority, the Buddhists claimed that its foreign origin was not a good reason for rejecting it. In fact, China often borrowed things from abroad with excellent results. Moreover, Buddhists argued that their religion was not innovative, and it was mentioned by ancient authorities long before Confucius. Because China was converted to Buddhism under King Aśoka, this made Confucius and Lao Tzu either disciples or manifestations of the Buddha, making Chinese critics short-sighted, narrow-minded, and pedestrian. Finally, the Confucians charged that Buddhism was an unnatural violation of the sacred canons of social behavior, implying that Buddhism was asocial and highly immoral because it did not practice filial piety, a fundamental virtue. The Buddhists responded to this moral argument by claiming that filial piety could also be discovered in Buddhist scriptures, and they forged a body of apocryphal literature that emphasized the virtue.

These various charges did not stop Buddhism from becoming an economic and educational force in China. Because of donations by lay

people to Buddhist monasteries, they accumulated large tracts of land, which was considered an act of merit by wealthy donors. The state also granted land to monks and nuns in a procedure called the *equal-field system*, and monasteries purchased land. The land was cultivated by temple slaves, who were criminals freed by the state to work on the land, people attached to the land when it was donated to the monastery, and unemployed peasants who mortgaged themselves to the monastery. Also, a group of tenant farmers called *pure people* (*ching-jen*) farmed the land, handled gold and silver, and traded in goods, activities that spared monks from such impure actions. Buddhist monasteries were also involved in industrial enterprises by sponsoring water-power mills to produce flour, operating oil presses for oil used for cooking and fuel, and engaging in commercial goods transactions, which were called *inexhaustible* wealth because the goods could be used indefinitely and continuously earned interest. In addition, monasteries functioned as hostels for traveling state officials and candidates on their way to civil service exams in provincial or national capitals. Functioning as educators, itinerant monks preached Buddhist texts to lay people, and popular lectures were modified versions of the texts with a mixture of prose, poetry, and fanciful embellishments.

The charges made against Buddhism were periodically translated into state persecution of the religion. The persecution of 845 under the impetus of Emperor Wu-tsung (841–846), a fanatical Taoist adherent, sought to expunge Buddhism from China. The hostile measure began in 842 with the returning of monks and nuns to lay life and the confiscation of Buddhist properties. A second phase of imperial decrees in the fall of 844 attempted to destroy the religion by dissolving small monastic communities and forcing monks to pay taxes. Because of their location in the south of China and more remote areas, Ch'an monasteries escaped much of the harm inflicted on Buddhist institutions. The Ch'an monasteries did a good job of remaining obscure and removed from the attention of the central government.

Chinese Buddhism developed a number of schools, such as Hua-yen, T'ien-t'ai, Pure Land, and Ch'an. From the Hua-yen perspective, all things (*dharmas*) within the self-creating and self-maintaining cosmos were empty and thus lacking of self-nature. Because things did not exist in their own right, everything existed only interdependently in the cosmos. If you examined a particular thing like an apple, you would discover that it possessed both a static aspect and a dynamic aspect,

respectively its principle (*li*) and phenomenon (*shih*). When an apple was identical to other apples this pointed to its static nature, whereas its dynamic nature referred to the way that it interpenetrated other things, such as other types of fruits, vegetables, people, the store where it was sold, and the community in which it could be found.

By itself, the static principle was without form, while being at the same time clear, pure, perfect, and brilliant, like the gold of a statue of a lion. Because the gold was devoid of form, it assumed any form that conditions assigned to it. The gold was also the primary cause of the lion because it was the factor that made the production of the lion possible. Representing the realm of things, the figure, which was a secondary and contributing cause, symbolized the dynamic phenomenon that was represented by the work of the artisan who shaped the gold. This famous image of the golden lion was created by the founder of the school Fa-tsang (643–712) to illustrate his philosophical point that principle and phenomenon were interfused, suggesting that all events and things of the phenomenal world arose through a combination of these two sets of causes. Moreover, each individual thing embraced all other individual things, making all phenomena mutually identical to each other. This suggested that all dynamic phenomena were manifestations of static noumenon. A good example of this interrelationship was the waves of the ocean. The ocean (noumenon) was one, but its waves (phenomena) were many.

Similar to the Hua-yen school, the T'ien-t'ai school stressed the emptiness of things, the interconnectedness of all things, and the unity of the universe. In addition to these points, the T'ien-t'ai school's notion of *chih-kuan* (concentrated insight) influenced Ch'an to some extent. Concentration (*chih*) represented the process of emptying the mind of all deluded thoughts, passions, and other obstacles to clear understanding, whereas insight (*kuan*) was insight into the genuine features of reality. They formed together a harmonious tension in which reality was correctly understood and Buddhahood attained, which occurred simultaneously. It was analogous to being able to see the bottom of a pond when the water was still.

With the emphasis on the family, ancestors, and lineage in Chinese culture, it was not surprising that Ch'an Buddhism would not also be influenced by these types of cultural values. Ch'an schools were conceived as families and it traced its lineage all the way back to the historical Buddha in India. It was a Ch'an conviction that there had been

a single transmission from the enlightened mind of the Buddha to the present. Thus, anyone achieving enlightenment in the present possessed the identical enlightened mind of the Buddha in ancient India. Some five major chronicles preserved traditions about this mind to mind transmission throughout the centuries that it often referred to as the *Record of the Lamp*, an obvious symbolic reference to enlightenment. In these texts, one could find references to a list of 28 Indian Ch'an patriarchs. Although it formed an essential part of the movement's self-understanding, such a list was without historical credibility. Nonetheless, included on the list was an Indian of the Brahmin caste named Bodhidharma from southern India who allegedly reached China during the early part of the reign of Emperor Wu (502–550 CE). Bodhidharma passed the tradition to a former student of Taoism named *Hui-k'o*, who failed to get the attention of the meditating master until the master took compassion on the inquirer standing in the fast-falling snowstorm. To presumably prove his sincerity, Hui-k'o cut off his left arm at the elbow and presented to the Bodhidharma. Now that he was convinced of the aspirant's seriousness, Bodhidharma accepted him as a student, and he eventually became patriarch of the tradition. The fourth patriarch was Tao-hsin (580–651), who passed on the transmission of the mind to his disciple the fifth patriarch Hung-jen (601–674), who moved his residence to the East Mountain or Mount P'ing-jung and marked the end of the early formative period.

Probably more than any other single figure of the Chinese Ch'an tradition, the sixth patriarch, named *Hui-neng*, functioned as a pivotal historical figure. It would be incorrect to view him, however, as a single figure who inaugurated a new era in Ch'an; it is probably more accurate to view his life as a symbol for a complex historical process extending over a period of time. The status of the sixth patriarch was promoted after his death by his chosen successor, Shen-hui (684–758), in conjunction with the latter's attack on the northern school of Ch'an and in particular over contentions about the transmission of authority to Shen-hsiu (600–706) and his emphasis on gradually reaching enlightenment, whereas the southern school stressed the suddenness of gaining enlightenment. In addition to the differences with regard to the nature of enlightenment and identity of the rightful patriarch, Shen-hui also argued that the northern school, which was actually founded by a disciple of Hui-neng named *Fa-ju* (638–689), deviated from the true teachings of Bodhidharma, who introduced a special method of meditation, did not ground his teachings on

texts, was apolitical, critical of devotional practices, and engaged in false practices. In spite of this attack and subsequent greater historical success by the southern school, the northern school remained a religious force for several centuries in China. After Hui-neng and the establishment of the southern school, Ch'an spread across China and gained support among peasants in a broad process of enculturation.

For some scholars of Buddhism, the T'ang period represented the golden age of Ch'an. This claim was made because of the outstanding personalities that this period produced. Such a claim is misleading because, although there certainly were numerous important and influential Ch'an religious leaders, it was not a unified and lucidly articulated movement. Being a widely diverse movement during the T'ang period, Ch'an did not arrive at a well-defined identity until the Sung period (960–1279). What the T'ang period did have was a series of contending lineages vying for leadership and acceptance of its own claims of authority and authenticity. It was more accurate to view the T'ang period as a beginning of a process that was completed in the Sung period. Other schools of Mahāyāna Buddhism, such as Hua-yen, T'ien-t'ai, and Pure Land, reached maturity and became fully sincized by its culture and simultaneously transformed Chinese culture, even though the historical reality was a long process of development along uneven trajectories in the northern and southern areas of the country.

Representing the third generation after the life of the Sixth Patriarch Hui-neng, the T'ang period witnessed a number of teachers of great stature like Ma-tsu (709–788), Pai-chang, Huang-po (d. 850), and Lin-chi (d. 866). The historical period also witnessed the birth of five houses of Ch'an associated with these and other figures. These houses represented a kind of internal sectarianism that served as regional versions of Ch'an that manifested significant differences of emphasis and teaching style. Although there was a rivalry between the houses, there did not appear to be any genuine animosity.

The Sung dynasty was a period divided into two parts called the *Northern Sung* (960–1126) and the *Southern Sung* (1127–1279), representing a renaissance for Chinese culture with a flowering of literature, art, and the rise of Neo-Confucianism as the predominant intellectual movement, whereas the later phase of this period was marked by social and cultural decay. Important welfare projects were established during this time that included the building of hospitals for the indigent, public graveyards, and a national school system. During this period, Ch'an

Buddhism was involved in political affairs similar to other Buddhist schools and formed a focal point for social and cultural life in China, although no new traditions of Buddhism developed during the Sung. It was mostly a time of continued evolution of the Buddhist schools. It has been common to view the T'ang period as the golden age of Ch'an Buddhism, but this is misleading because the Sung completes a process of development begun in the T'ang period rather than a decline.

The Sung conception of Ch'an lineage was shaped by the efforts of Tsung-mi (780–841). He was the first person to recognize and identify the different Ch'an groups as extended clans with their roots in Bodhidharma. And he did not accept the opinion that the Buddhism of Bodhidharma represented a different form of Buddhism from that of the Mahāyāna texts. Even though different traditions of Ch'an placed importance on diverse principles, Tsung-mi wanted to reconcile the different traditions. His synthetic method viewed the various traditions as wrong in making their respective positions absolute, but the whole of the various traditions were valid. Overall, the Sung dynasty represented an eclipse of Buddhism by Neo-Confucianism.

During the Ming dynasty (1368–1644) there were efforts to revive the Ch'an and Pure Land schools. A period of stagnation marked Buddhism during the historical period of the Ming and Ch'ing (1644–1912) dynasties with an attempt to revive Buddhism at the end of the 19th century. The revival of Buddhism ceased with the Communist victory in 1949. During the 1950s, the Chinese Buddhist Association proved useful for the Communist government for promoting its foreign policy. The Cultural Revolution of the 1960s and 1970s was a catastrophe for Buddhism, which was similar to the persecution of 845.

The death of Mao Tse-tung, Communist leader, in 1976 was marked by more tolerance by the government. By 1980, monks were no longer banned from being ordained, and the Chinese Buddhist Academy was opened to provide monastic training. A major problem was the lack of qualified teachers because of the previous persecution of the religion.

TRANSMISSION TO TIBET

The introduction of Buddhism from India north to Tibet can be grasped in two disseminations of the religion. The initial dissemination occurred in the seventh century CE during the reign of Songtsen Gampo

(ca. 618–650), who was portrayed as an incarnation of the bodhisattva Avalokiteśvara for the purpose of spreading Buddhism. The king appears to have been influenced by his two wives: Bhṛkutī, a princess from Nepal who brought an image of Akṣobhya Buddha to Tibet, and Wen-ch'eng, a daughter of the Chinese emperor who brought a statue of the Buddha with her. Songtsen Gampo built the first Buddhist temple in his capital of Lhasa, developed a legal code based on Buddhist ethical principles, and sent scholars to India to study.

Buddhism was also promoted by another king named *Trisong Detsen* (ca. 740–798), who was believed to be an incarnation of the bodhisattva Mañjuśrī. The king invited learned Buddhist scholars from India, such as Śāntarakṣita (ca. 705–798), but they were forced to leave Tibet when the local angry spirits caused natural disasters. In order to subjugate the local spirits, a great tantric master named *Padmasambhava* was invited to Tibet, and his efforts were successful, but he was also forced to leave the country when he became a victim of anti-foreign sentiment. In 775, the Samyé Monastery was consecrated, giving Buddhism a tenuous foothold in Tibet. During Trisong Detsen's reign, the controversy over gradual versus sudden enlightenment was allegedly settled by a debate with the king judging the contest in favor of the gradual approach, and also decreeing that the Mādhyamika school would be the preferable way followed in Tibet.

The first dissemination of Buddhism in Tibet ended in persecution by King Lang Darma (r. 838–842), who closed monasteries, required monks and nuns to return to lay life, and severed contacts with Buddhism in India. The persecution drove Buddhism underground and eventually the king was assassinated by Belgyi Dorje, a Buddhist monk, which led to political chaos, collapse of the dynasty, regional fragmentation, and the demise of the Tibetan power in central Asia.

The second dissemination of Buddhism into Tibet had more enduring consequences. By the end of the 10th century, political stability enabled kings to revitalize Buddhism. Not only did kings send students to study in India, but they also invited famous Buddhist masters to Tibet, such as Atiśa (982–1054) in 1042 whose disciple Dromten (1008–1064) founded the Kadam school and Marpa (1012–1096), who was another student of Nāropa (1016–1100), a great tantric master and teacher at Nālandā University. Marpa inspired his disciple Milarepa (1040–1123), who in turn influenced Gampopa (1079–1153), a founder of the Kagyüpa school.

Buddhist monasteries were looted and monks killed after Tibet reneged on paying tribute to the Mongols, but this negative development gave way to something positive for Buddhists when the Godan Khan agreed to allow a Tibetan representative at his court around 1274, was converted, became a protector of the religion, and made the leader of the Sakyapa school named *Günga Gyelsten* (also known as Sakya Pandita, 1181–1251) the regent of Tibet. This began the practice of monastic leaders assuming responsibility for the social and political welfare of the Tibetans.

By the late 14th century, Tibetan Buddhism had fallen into decay, but it was to experience a major reform initiated by Tsong Khapa (1357–1419) and his reformist movement that emerged as the Gelugpa (Order of Virtue) school. This reform started a spiritual revival as evidenced by the construction of the Ganden Monastery in 1409, and it was symbolized by the ceremonial yellow hats and robes of the monks, in contrast to the red-colored attire of the unreformed monks. Further construction followed before Ṣ́ṇam Gyatso, leader of the school, was given the title *Dalai Lama* by the Altan Khan, which initiated the reincarnation doctrine associated with the Dalai Lama. During the life of the fifth Dalai Lama, Tibet became unified for the first time with the support of the Mongols. This period also witnessed the building of the Potala Palace in Lhasa,

After a period of international isolation, Tibet became a British protectorate before it lost its independence in March of 1959 when the Communist Chinese invaded the country. This event caused the 14th Dalai Lama to flee into exile in India. The Dalai Lama became a spokesperson for a free Tibet and a major international figure espousing peace and nonviolence. His efforts for international peace won him the Nobel Peace Prize in 1989. From his residence in Dharmasala, India, the Dalai Lama sought to find a solution to Chinese domination of Tibet.

TRANSMISSION TO KOREA AND JAPAN

Buddhism arrived in Korea during the three kingdoms period (c. 1–668) around 372 CE in the kingdom of Koguryõ. It was introduced by a monk serving as a Chinese emissary. By the sixth century, Buddhism became the official religion of the kingdom of Silla under King Põphung (r. 514–539), which enhanced cultural ties to China, during the United Silla period (668–918) of Korean history. The peace and stability of the period enabled Buddhist art and scholarship to flourish. Leading monk

scholars of this period included Wõnhyo (617–686), Ŭisang (625–702), and Wonch'uk (631–696), who traveled to China to study. Wõnhyo synthesized Buddhism, for instance, into a unified structure, and he spread Pure Land teachings. In the seventh century, the Ch'an school began to exert its influence, and it became known in Korea as *Sõn*. The Korean school was organized into the so-called nine mountains or monastic centers. Five officially sanctioned doctrinal schools of study meant that Korean Buddhism was called the *five schools and nine mountains*.

The dominant position of Buddhism continued during the Koryõ period (918–1392), which marked a time when Buddhism entered into business activities, published a canon between 1210–1231, became more corrupt, and schools publicly disagreed. This chaotic situation invited reform, which was unsuccessfully attempted by Ūich'ōn (1055–1101), a former royal prince and strident opponent of Sõn, but Chinul (1158–1210) was able to construct a synthesis of Buddhism using the pattern suggested by Tsung-mi (780–841) that affirmed sudden enlightenment, followed by gradual cultivation of the way. These reform efforts did not completely end the decline of Buddhism because of continued corruption.

The Ch'osõn period (1392–1910) was characterized by the ascent of a pro-Confucian government and the persecution of Buddhism that included the end of new temple construction, restrictions on ordination and travel by monks, closing of urban monasteries, and reduction to only two doctrinal schools. Finally, these schools disappeared, leaving only the Sõn school. More than 500 years of persecution of Buddhism ended when Japan annexed Korea in 1910. The Japanese government had the restrictions on Buddhism removed, although the Japanese exerted pressure on Koreans to adopt their religious practices, concerning such issues as clerical marriage and diet. The Japanese withdrew in 1945 at the conclusion of World War II, and Korea was divided into a communist north and a pro-U.S.A. south. In the former part of Korea, Buddhism has been suppressed, whereas disagreements have arisen over monastic issues left over from the Japanese occupation in the south. After many court victories, reform and a revitalization of Buddhism has been led by the Chogye Order. At the present, about 15 million Buddhists are in South Korea, along with 23,000 monks and nuns and 23,000 married clergy.

An important figure in the revival of Buddhism was Pak Chung-bin (1891–1943), who was also called *Sot'asean*. Pak perceived a need for

faith, morality, and justice to protect people. Similar to other reformers already mentioned, he revised the Buddha's teachings with the intention of sparking a spiritual renewal whose vanguard was the Research Society of the Buddha Dharma, established in 1924. Within the dharma hall of this organization, hung the Irwōn-sang, a circle symbolizing the Dharmakāya, which represented the original enlightened nature of all beings. This new order was later renamed the *Won (Round) Buddhist school* because of its central symbol. This school blossomed after 1953 by combining Zen meditation with the chanting of Amitabha's name with the purpose of improving a person's life, and helping people overcome violence and materialism,

The first known contact with Buddhism in Japan occurred by way of Korea in 552, when a delegation from Korea's kingdom of Paekche arrived with the first image of the Buddha and some scriptures as gifts for the imperial court during the reign of Emperor Kinmei. This official account might obscure previous contacts concerning Buddhism between two counties. Whatever the case, a vast wave of Chinese cultural imports followed. The Prince-regent Shōtoku Taishi (577–621) played an important political and religious role during this time by constructing temples, introducing the tennō (emperor) state, and being a strong advocate of Buddhism, which he believed would be an effective means of building a solid moral foundation for the nation and producing a better quality of life for the lay people.

There were also some contacts with Zen Buddhism by Japanese citizens. During a visit to China in 653, the monk Dōshō (628–670) learned Zen from the Indian pilgrim Hsüan-tsang, and he studied more fully with Hui-man, a disciple of the second Chinese patriarch Hui-k'o. Dōshō established the Hossō school, basing it on Yogâcāra philosophy. It was recorded that in the next century the first Chinese Ch'an master named Tao-hsüan (702–760) arrived in Japan, and he taught meditation techniques to the monk Gyōhyō (722–797), who in turn was to instruct Saichō (767–822), founder of the Japanese Tendai sect of Buddhism. At the invitation of the empress Tachibana Kachiko, another Chinese monk, named I-k'ung, visited Japan, but nothing substantial developed from his visit. For the most part, Zen was a non-factor in Japanese Buddhism for about three centuries, while the Tendai and Shingon schools dominated the culture, in addition to the indigenous Shintō religion. What existed of Zen was incorporated into and subordinate to the Tendai tradition.

The Heian period (794–1185) was characterized by monks moving among ordinary citizens. Two major religious figures of the period were Saichõ (767–822), who established the Tendai school on Mt. Hiei, and Kūkai (774–835), who developed the Shingon school with its esoteric texts and rituals centered on Mt. Kõya. This occurred after each monk studied in China.

Everything began to change during the Kamakura period (1185–1333), a time of Buddhist renewal with the rise of new sects. Pure Land Buddhism flourished during this time under the inspiration of such leaders as Hōnen (1133–1212) and Shinran (1173–1262) and their faith-centered message for the lay people, even though it suffered periods of persecution. These persecutions only served to reinforce the movement's conviction about the approaching last age and the decline of the Buddhist law when people must rely for salvation on the power of Amida Buddha. The broad appeal of the Pure Land message did not eclipse the powerful Shingon and Tendai schools, even though it was motivated to respond to the criticism of Pure Land leaders and use their political influence to persecute Pure Land schools. During this historical period, the Tendai school was the largest and most dominant school. It proved to be the ground for reform movements and new schools, giving rise to monk-soldiers (*sõhei*), Pure Land schools, Zen masters, and the Nichiren school that embraced the superior nature of the *Lotus Sūtra*, and mountain asceticism called Shugendõ (way of experiential cultivation).

The greatest non-religious impetus was given to the budding Zen movement by the rise of the class of ruling knights (samurai) and their early patronage of Zen. These warriors were impressed by the character of the Zen monks, mental alertness, learning, physical vigor, strict discipline, broad intellectual horizons, and its political utility as a counterbalance to the established and politically connected Buddhist sects. Moreover, the samurai viewed Zen as a way to acquire cultural credentials and status appropriate to their new gained military and political power. Nonetheless, the Japanese monks traveling to China for instruction were primarily from the Tendai tradition, which necessitated an incongruous coexistence of Sung Zen with the more esoteric Tendai school. A good example of this tendency was someone such as Dainichi Nōnin (n.d.), who established the Daruma School by using Tendai meditation practices, synthesizing Zen with the teachings of the Mahāyāna texts, and incorporating esoteric Tendai practices. Another

such example was Myōan Eisai, who was educated as a Tendai monk and whom the tradition has given credit for founding Zen in Japan. Actually, he made two trips to China; he retrieved Tendai scriptures on the initial visit in 1168 and he was exposed to Zen on his second voyage in 1187, becoming convinced that it would contribute to curing the ills of Japanese society. Being officially authorized to establish the Rinzai tradition in Japan, Eisai encountered resistance from the hierarchy of the Tendai school, but he was protected by the shōgun Minamoto Yoritomo, enabling him to establish a monastery in Hakata in 1195, although Zen was practiced along with esoteric ritual typical of other schools. Slowly, Zen would establish its own identity distinct from the domination of the Tendai tradition. Therefore, Eisai did not establish a genuine and independent Japanese Rinzai school because he never extricated himself from his original ties to Tendai and his tendency to attempt to harmonize disparate religious traditions.

In contrast to Eisai's tendency to include a strong Tendai influence on Zen, Enni Ben'en (1201–1280) proved to be a significant figure because he reflected a more undiluted Zen that moved it closer toward an independent position. Shinchi Kakushin (1207–1298) was a contemporary of Enni, whose fame resulted from bringing the kōan collection, called the *Mumonkan* in Japanese, to the island nation.

But the most historically significant figure during the 13th century was Dōgen Kigen (1200–1253), who established the Sōtō school in Japan after a successful sojourn to China and composed important works on Zen discipline and philosophy, especially the 75 volumes of the *Shōbōgenzō* composed late in his life. Dōgen advocated a pure Zen devoid of elements of esoteric Buddhism. He also demonstrated a sincere concern for monastic rules and regulations, and he opened the monastic community to everyone regardless of intelligence, social status, sex, or profession. Moreover, he abolished the separation between laity and monks. Dōgen accepted scriptures because he did not think that they deceived people, rather people deceived themselves. An enlightened mind was free to elucidate and appropriate the scriptures. He adopted only the Mahāyāna precepts as necessary, accorded a secondary importance to *kōans*, although he did not reject them, and he made *zazen* (seated meditation) the primary mode of practice. There was a genuine sense of urgency in his writings that humans had the good fortune to be born with a human body, and it was foolish to waste this lifetime.

After Dōgen's death, he was succeeded by Koun Ejo (1198–1280), and several of his works were edited by Sen'e (n.d.), who also composed a commentary on the *Shōbōgenzō*, whereas Koun Ejō compiled *Dōgen's Shōbōgenzō zuimonki*. Dōgen's third successor Tettsū Gikai (1219–1309) was forced to resign after he had introduced Shingon rituals into the liturgies and gotten involved in building projects that veered away from the emphasis on simplicity and poverty introduced by its founder. A final noteworthy monk of this period was Keizan Jōkin (1268–1325) for his authorship of the *Zazen yōjinki*, a manual on Zen practice, which is still used.

In the early 14th century, Japanese disciples of Chinese masters began to assume the leadership of Zen monasteries, and they began to develop a system of official monasteries that became known as the *Five Mountains* or *gozan* system, which was a hierarchical network of monasteries based on the Five Mountain system of Ch'an monasteries in Sung China. The three-tiered system included the following structure: Five Mountains (*gozan*), Ten Temples (*jissetsu*), and a number of larger temples (*shozan*). This list was revised periodically during its early history. It began with the Zen temples of Kyoto, whereas the second tier represented temples in cities and rural areas with influence. Another system that developed later was the *rinka* monasteries that were separate from the *gozan* system and located in rural areas. An excellent example of a *rinka* monastery was the famous Daitoku-ji, which in 1331 was raised to the rank of first monastery of the country by the Emperor Go-Daigo and given the power to select its own abbots for its generational line of disciples. The entire *gozan* system was state controlled and supervised by a bureaucracy. This system declined when the fortunes of the Ashikaga shogunate fell and secularization of the Zen monasteries increased. The decline of the system was accelerated by the destructive Ōnin War (1467–1477) and its struggle over succession to the shogunate.

In the 14th century, several historically significant monks made important contributions to the development of Zen. Musō Soseki (1275–1351) was highly honored during his lifetime with the title *National Teacher* given to him. Originally a Shingon monk for 10 years, a liberating dream about a Shingon monk and an incarnation of Bodhidharma drew him to Zen. He combined academic learning (*richi*) with the direct *kōan* method of sudden experience. Another significant figure was Shūhō Myōchō (1282–1338), who was also called *Daitō Kokushi* and co-founder of the Daitoku-ji temple. According to legend, Shūhō

resided with beggars on the Gojō bridge in Kyoto until the Emperor Nanazono decided to discover the identity of the strange beggar for himself. Knowing Shūdō's fondness for melons, the emperor brought a basket of them to the bridge, and informed the beggars that he would give the fruit to anyone who could step forward without the help of his feet. Challenging the emperor to a more difficult test, Shūdō asked that a melon be given to a beggar who could do so without using his hands. Thereupon, exposing himself to the emperor by his cleverness, Shūdō was escorted to the imperial palace, where he conversed with the emperor and received new robes.

An even more unusual figure was Ikkyū Sōjun (1394–1481), a disciple of Kasō Sōdon (1352–1428), who was known for his iconoclasm, poetry, and risqué lifestyle. Ikkyū was allegedly the illegitimate child of Emperor Gokomatsu. His mother, a member of the Fujiwara clan, was a favorite concubine of the emperor, but she was banished before the birth of Ikkyū to a lower-class dwelling in Kyoto because a jealous empress slandered her by accusing her of sympathizing with the rival, southern court. Early in his life, Ikkyū studied Chinese poems, and he began to exhibit promise as a poet himself. At 17 years of age, Ikkyū studied with Kenō, his first Zen master, for four years until the master died, which caused the young man considerable grief. Ikkyū's inconsolable loss prompted him to pray at the Ishiyama temple. Unable to console himself, he resolved to commit suicide at Lake Biwa, but he encountered a servant of his sick mother who persuaded him to visit his mother. Eventually, Ikkyū found a new teacher, Kasō Sōdon, who was a strict and demanding disciplinarian. After some years of arduous effort, Ikkyū finally attained full enlightenment in 1420, while he was adrift in a boat and heard the sudden cry of a crow, which triggered his awakening experience and marked a turning point in his life and the beginning of his erratic personal behavior. Sometime between 1462–1432, he probably left the religious life, became a layman, married, and fathered a son. Although it was not unusual for a monk to leave the Zen order, Ikkyū returned to the Zen fold in the 1430s to become famous for his wild style of Zen. He was also famous for his poetry and its unusual topics as well as a work entitled *Skeletons*.

By developing national unity, intellectual and cultural progress, and secularization, Oda Nobunago (1534–1582), Toyotomi Hideyoshi (1536–1598), and Tokugawa Ieyasu (1542–1616) led Japan into the Tokugawa era (1600–1868) when they selected the village of Edo as

their headquarters where Ieyasu built Edo Castle. This village was to grow into the renamed city of Tokyo and the capital of the Japanese empire during the Meiji period (1868–1912). The Tokugawa rulers favored Confucianism as the official ideology, and they exerted an oppressive and highly centralized government that allowed some local autonomy. Japanese society was divided into four classes of samurai, farmers, workers, and merchants. The nation closed itself to all foreigners and their influence, which led to the expulsion of foreigners already present within the country and the persecution of Christians, an imported religion. All religious groups were subjected to strict state organization and pressured to contribute to the general welfare of the nation. During this period marked by conflict between the government and certain schools, such as the Jōdo Shinshū, whose members rebelled against the local aristocracy, Buddhism lost power and influence. The decline of Buddhism was hastened, for instance, by the order of Nobunaga to burn down all the Tendai temples on Mount Hiei. In 1640, all citizens were required to register with local Buddhist temples. In contrast, Zen remained unscathed by the persecution. In fact, Nobunaga granted it special privileges, and Hideyoshi felt indebted to Zen for raising the cultural status of the country, by inspiring a period of artistic creativity that could be witnessed in decorative prints and wood cravings, Kabuki theater, puppet plays, Zen-influenced gardens, ink landscape drawings, Nō drama, and the tea ceremony.

Besides these political and cultural developments during the Tokugawa period, there were a number of important figures in Zen. Such a person was Takuan Sōhō (1573–1645) with his vision for a new lifestyle for Zen that combined academic study and monastic discipline, with the latter taking second place in importance to the study of Buddhist scriptures and Chinese thought. He desired to reconcile Zen with Neo-Confucian thought.

Tetsugen Dōkō (1630–1682) was the most famous figure within the Ōbaku school, which arose amidst political turmoil and represented a revivalist movement contrasting sharply with conservative politics. After a brief period of growth in which it established 32 temples in Nagasaki, the school came to a halt.

Although born into a Confucian family in the 17th century, Bankei Yōtaku (1622–1693) became a Zen monk, and he was credited with founding three monasteries. Bankei emphasized what he called *the Unborn*, which represented both harmony and what lay beyond the unborn

and undying. The Unborn also represented the Buddha mind that was innate in everyone.

Remaining exterior to official schools of Zen, Suzuki Shōsan (1579–1655), a former samurai warrior, demonstrated an interest in religious practice and living Buddhism concretely in the world. For him, all activities and occupations were meaningful and could lead to spiritual progress without retiring to a monastery. He taught that all human beings were endowed with the Buddha nature. Thus, they lacked nothing.

A poet monk of the Sōtō school was Daigu Ryōkan (1758–1831). His master gave him a Chinese name that meant "good" (*ryo*) and "abundant" (*kan*), while the other part of his name meant "big fool" (*daigu*) for his unusual antics and his penchant for playing games with village children. When he was 69, he began to write poems to Teishin, a 29-year-old nun, who had been married to a young man who died prematurely. At the end of his life, she nursed Ryōkan, and she collected his poems after his death into an anthology called *Drew-drops on a Lotus Leaf.*

The classical period of Zen Buddhism came to a close with Hakuin (1685–1768), a product of the samurai class. Although he was an intellectually gifted child, he was physically frail and mischievous by practicing the torture and destruction of insects and birds. At a formative age, he was upset by a sermon on hell, and he became a monk to escape what he perceived to be his destiny for his cruelty. He became famous for a kōan that he devised: We all know what the sound of two hands clapping sounds like. But what is the sound of one hand clapping? He often wrote personally of his quest for enlightenment and his identification of what he called *Zen sickness*, which was akin to a nervous breakdown. He reported, for instance, that his head became heated and his lower body became cool. He recovered by heating his lower body with deep breathing exercises. He defined the essentials of Buddhism as the precepts, meditation, and wisdom.

As Buddhism declined because of persecution and its close association with the government, its place was taken by Confucianism and Shintõ. And in the 19th century, there began to appear so-called new religions, such as Tenrikyõ. With the restoration of the emperor to the throne during the Meiji era in 1868, Shintõ and Buddhism were more clearly distinguished, and Buddhists were persecuted, although they became active and demanded legal recognition and tolerance under the new constitution.

On 6 April 1868, the emperor issued the apparently innocuous "Charter Oath," which expressed anti-feudal aspirations, but it resulted in the removal of Buddhist clerics from Shintō shrines, a rule that only Shintō priests were allowed to perform duties related to the shrines, a prohibition against using Buddhist names for Shintō deities, and an injunction against using Buddhist statues to represent Shintō deities. In addition, the Office of Rites closed 40,000 Buddhist temples, had artifacts destroyed, and laicized thousands of priests. The Office of Rites was an active proponent of National Learning, a school of thought dominated by Shintō, that taught that the Japanese nation and throne were of divine origin.

With this surge of nationalism in Japan, Buddhists felt pressured to respond in a positive way. The Shin sect, for instance, lent substantial amounts of money to the cash-starved Meiji government, and it hoped to ameliorate the government by basically bribing it. Overall, Buddhists aligned their religion with the rising nationalistic sentiment in order to survive, and they supported the government's anti-Christian campaign. The government's anti-Buddhist actions incited peasant protests and riots, which awakened the government to the fact that the suppression of Buddhism was a dangerous tactic. Thereafter, the government tried to incorporate Buddhism into the new state religion, which was dominated and controlled by Shintō clergy. During the 1880s, Buddhists sought to prove that they could make a valuable contribution to the nation by promoting loyalty to the throne, patriotism, and national unity. Buddhist leaders insisted that their religion was compatible with Western science and technology.

From 1913 to 1930, Buddhism was incorporated into the Japanese war machine, although some Buddhists advocated social action by forming such organizations as the Youth League for Revitalizing Buddhism. Other Buddhists wrote essays supporting war as a way to accomplish Buddhist goals, such as saving sentient beings. These pro-war Buddhists also supported the cult of the emperor as the protector of Buddhism, a fully enlightened being of the secular world, and a paragon of compassion. Some writers claimed that war was an act of compassion, an opportunity to transform the world into a Buddha Land, and connected monastic training with military power. During World War II, Buddhist schools held special services designed to ensure victory, transferred merit earned by reciting sacred texts to the military, and they raised funds for the war.

In addition to supporting the state during the war years, the 20th century also marked the rise of the so-called new religions of Japan with the promise of such mundane results as health, wealth, and personal fulfillment for religious practice. Around 1925, Kotani Kumi and his sister-in-law Kubo Kakutarō founded the Reiyūkai Kyōdan (Friends of the Spirit Association), a lay organization grounded on the *Lotus Sūtra* that practiced faith healing and ancestor worship. The *Lotus Sūtra* emphasized the importance of the lay bodhisattva, and it promised mundane happiness to those who revered and recited the text, which made it attractive to new religious movements. Splitting from the Reiyūkai Kyōdan, another lay organization called the *Risshō Kōseikai* (Society for Success in Establishing the Right) was founded by Niwano Nikkyō and Myōkō Naganuma after being inspired by listening to a lecture on the *Lotus Sūtra*, which was regarded as the final and most perfect message of the Buddha. The leaders promoted inter-religious dialogue, international peace, and nuclear disarmament.

Another religious movement inspired by the *Lotus Sūtra* and the Japanese prophet Nichiren was Sõkagakhai (Value Creation Society) founded in 1930. This lay organization gave birth to the sub-sect Nichiren Shõskū (True Nichiren Sect). For these groups, Nichiren became the supreme Buddha, and his teachings along with the *Lotus Sūtra* were accepted as the absolute truth. Besides stressing the creation of values and reforming society, the Sõkagakhai practiced morning and evening chanting, at which time members experienced the Buddha's presence, and they were able to overcome ordinary problems associated with health, family relationships, and economic distress. During the 1950s, the movement expanded rapidly because of the emphasis on converting others by using a technique called "breaking and subduing," which was eventually toned down in response to criticism about its aggressive nature. The movement's message of a new form of humanism has appealed to 10 million people in Japan and 1.26 million outside of Japan in 114 countries, according to figures released by the organization. In 1964, the movement developed a political wing of the organization known as *Kõmei-tõ* (Clean Government Party) along with a labor union and a student movement with the purpose of synthesizing capitalist and socialist values.

One new religious movement, Aum Shinrikyõ (Supreme Truth Movement), gained international infamy by releasing sarin gas in the Tokyo subway in 1995, injuring and killing many passengers. The

movement's leader, Asahara Shoko, expected the end of the world in 1997, and the subway attack, along with murders and kidnappings, was perceived as a prelude to the end time. As part of its internal discipline, new recruits were tested by an arduous ascetic discipline. The leader and some members were arrested, convicted, and sentenced to death in the aftermath of the subway attack, although the sentences have not been executed at this date.

After the defeat of Japan and its post-war reconstruction, Buddhist training techniques were adopted by business corporations to instill discipline, obedience, and loyalty to superiors. Certain features of monastic life appealed to the business world, such as discipline, obedience, conformity, and physical and mental endurance. It took a long time for some Buddhist schools to express sorrow and regret for supporting the militarism of Japan. It was not until the 1980s that the Sōtō school, for instance, expressed its remorse for its role supporting the government during the war years.

In addition to the material and spiritual devastation caused by World War II throughout the East, Buddhism was also influenced by colonialism in some countries, military invasion and occupation in Tibet, genocide in Cambodia, social problems partly grounded in economic instability, political oppression, and lack of attention to ecological problems. Other challenges were related to the competition between different economic visions (capitalism and communism) or global economics. Westernization presented other challenges to Eastern nations because it also offered secularism, consumerism, and materialism. These various problems and challenges inspired new forms of Buddhism throughout the East in addition to those already mentioned in Japan.

Some Buddhist organizations became more fundamentalist, whereas other movements became more nationalistic. Many of these revival and reform movements shared a common feature: a strong social emphasis, which was intended to improve the lives of ordinary citizens. Along with the social renewal, there was also attention paid to the improvement of emotional, spiritual, and political aspects of life. There are various examples of such changes throughout the East.

In India, the injustice of the caste system motivated Bhimrao Ranji Ambedkar (1891–1956), a member and leader of the Untouchables, to instigate a mass conversion to Buddhism in order to bypass and renounce caste restrictions and degradation. Ambedkar, first Untouchable to receive an advanced degree, emphasized Buddhist virtues as

potential liberating forces from inherited poverty and social oppression. Ambedkar was selective about what he rejected and accepted from the Buddha's message. He renounced the necessity of monastic life, the Four Noble Truths, and doctrine of karma and rebirth because karma, for instance, enhanced self-blame instead of focusing on the source of oppression embodied by the caste system.

Off the southern coast of India lies the island nation of Sri Lanka, where A. T. Ariyaratne established the Sarvodaya Shramandana Movement in the wake of colonialism and Western materialism. His movement stressed communal sharing of time and labor within the context of a push for village renewal beginning in the 1950s. Taking the term *sarvodaya* (welfare or uplift of all) from Gandhi, Ariyaratna gave the term the Buddhist meaning "awakening of all," which represented moral development of the individual along with an awareness of self-sufficiency and prosperity. The term *śramadāna* refers to work camps in socially and economically depressed villages and the selfless giving of time and labor. Besides giving, the other three major virtues were kind speech, useful work, and equality. This lay society also promoted meditation, and gave this practice a more mundane and pragmatic twist by stressing purifying the mind and generating love in order to promote a nonviolent society. In addition, the Four Noble Truths and major Buddhist virtues were also given a more social and economic meaning. By the 1980s, the work camps were expanded to include vocational training schools.

In reaction to the egoism and selfishness inspired by capitalism, Buddhadãsa Bhikkhu (1906–1993) founded the Svan Mukkh (Garden of Liberation) in Thailand on the site of an abandoned temple. Buddhadãsa, a vocal critic of the evils of capitalism, combined personal and social transformation with the goal of renewing the individual and society. He taught that egoism and selfishness afflicted people spiritually and kept them unsatisfied.

In nearby Cambodia from 1975 to 1979, the Khmer Rouge regime caused the death of two to three million people from starvation, torture, and execution, while others died of overwork and disease. In response to this genocide, Samdeck Preah Maha Ghosananda established Buddhist temples in refugee camps. He later organized peace walks against land mines. In order to enhance his vision for a flowering of peace, he also created the Dhammayietra Center for Peace and Nonviolence, which continues its efforts to achieve lasting peace. Ghosananda taught that peace begins with the individual, who is obligated to share it with

others. In order to successfully nurture peace, the individual should practice insight meditation.

A similar type of advocate for peace was Thich Nhat Hanh, a Zen monk, in Vietnam during its civil war between the north and south. Hanh founded the School of Youth for Social Service in order to promote social engagement during the war years. His neutrality during the war years made him suspicious to both sides. Nonetheless, he also founded the Order of Interbeing in 1965, which was intended to become a new branch of Zen that attracted lay and monastic Buddhist adherents for training that combined meditation and social engagement, which later gave impetus to socially engaged forms of Buddhism around the globe.

THE SPREAD OF BUDDHISM TO THE WEST

If the purpose of the Enlightenment in the West was an attempt to free human beings intellectually, it played an unwitting role of introducing Buddhism to the West by providing a rationale for Buddhist scholarship and thereby opening minds to the acceptance of Buddhism. Scholarship inspired by the Enlightenment was grounded on the scientific method and the rational analysis of empirical data, which stood in contrast to other forms of knowledge that were culturally relative instead of being genuine knowledge. The Enlightenment assimilated empiricism, cultural relativism, pluralism, eclecticism, and social reform. These elements were inspired and guided by the values of liberty, equality, and human rights, which were believed to have scientific validity.

The German Enlightenment figure Arthur Schopenhauer (1788–1860) became the first Westerner to declare publicly his affinity for Buddhism, and he inspired Richard Wagner to compose an opera on the life of the Buddha. To promote Buddhist scholarship in Germany, Karl Seidenstüker, a Pãli scholar, founded the first Buddhist society. The most outstanding early German Buddhologist was Hermann Oldenberg who labored editing and translating Pãli texts and publishing *Buddha, sein Leben, seine Lehre, seine Gemeinde* (1881). In 1888, a German convert to Buddhism, Subhadra Bikkshu (Friedrich Zimmermann), published the initial edition of *Buddhistischen Katechismus*, a German version of a catechism originally created by Henry Steel Olcott. George Grimm (1868–1945), influential author of *The Doctrine of the*

Buddha, the Religion of Reason (1915), was widely read, and he called his interpretation "Old Buddhism," suggesting the original teachings of the Buddha in which he taught a doctrine of the self beyond concepts. Another important German contribution to spreading knowledge about Buddhism was made by Hermann Hesse when he published *Siddhartha* (1922), which was devoted to relating the life of the Buddha. In contrast to these intellectuals, Paul Dahlke (1865–1928) was a German organizer known for building the "Buddhist House" in Berlin and Frohnau, a temple and meditation center in 1924.

Germans became better acquainted with Zen after World War II through the influence of Eugen Herrigel's book *Zen in the Art of Archery* (1948). Zen meditation centers were established during the 1970s, while Jōdo Shin also established a presence along with the *vipassanã* meditation center opened in 1961 in the vicinity of Hamburg, whereas Anagãrika Govinda (1898–1985), a German convert and follower of the Tibetan ecumenical Ris-med movement, founded a lay order in the 1970s called the *Arya Maitreya Mandala*. In addition, Edward Conze (1904–1979) made valuable scholarly contributions to understanding the Perfection of Wisdom literature.

The Enlightenment also inspired Buddhist scholarship in France with the philologist Eugène Burnouf publishing *Introduction à histoire du bouddhisme indien* (1854), which argued that Eastern religions were part of a single tradition originating in India. There also developed a Franco–Belgian school of Buddhology represented by Louis de la Vallée Poussin, who translated the *Abhidharmavkośa* and other works, and Etienne Lamotte (1903–1983), who was a Catholic priest and prelate of the pope's household. Lamotte made valuable contributions to Buddhist scholarship with his five-volume translation of the *Great Treatise on the Perfection of Wisdom* by Nãgãrjuna, other Mahāyāna texts, and his study *Histoire du bouddhisme*. Less a scholar than a religious adventurer, Alexandra David-Néel became famous for her trip to Lhasa, capital of Tibet, in 1924. She wrote more than 30 books about her travels and Buddhist thought. She also became the confidante of the crown prince of Sikkhim, Maharaj Kumar Sidkeon Tulku, after accepting an invitation to visit the royal monastery, and she also encountered and questioned the 13th Dalai Lama twice.

In 1929, the first Buddhist society was founded in France called *Les ams du bouddhisme* by T'ai-hsu, a Chinese reformer, and Constant Loursberry. By 1984, three Vietnamese temples were opened by

Indochinese refuges. During the same time period, 46 Tibetan centers and five Zen centers were established along with two Theravãda monasteries. The French interest in Buddhism has raised questions in the national press about the country losing its historical Catholic identity and turning to a new religion. The French Buddhist Union (during the 1990s) estimated that there were between 600,000 to 650,000 Buddhists in France and with French converts consisting of 150,000. These figures do not include Buddhist sympathizers.

During the 19th and 20th centuries when Buddhism spread to the West, there were three major movements with many subdivisions: ethnic, missionary, and immigrant. The ethnic type of Buddhism was concerned with its own group and excluded Westerners. The ethnic Buddhists came to the West for economic reasons. Chinese immigrants who arrived in California in response to the Gold Rush were a good example of such a group. Missionary Buddhists sought to convert Westerners to their religion. Zen, Tibetan, and Vipassana Buddhism were excellent examples of the missionary impetus with its emphasis on meditation practices. Finally, immigrant communities from Vietnam and South Korea constituted the final group.

It could be argued that the fourth movement that enhanced the spread of Buddhism to the West was made by Western scholars. In 1881, T. W. Rhys Davids, a former member of the Ceylon Civil Service, founded the Pali Text Society for the purpose of translating original Buddhist texts into English and promoting Buddhist scholarship, and he established the Buddhist Society in London in 1907, along with a branch in Ireland. This latter society published a journal *Buddhism in England* in 1926, which was replaced by the *Middle Way* in 1945. Davids and his wife Caroline collaborated to introduce Buddhism to the West through their writings and lectures. In addition to the work of the Davids, the Royal Asiatic Society was established in 1823 to promote scholarship on Asian cultures in general by publishing a journal, sponsoring public lectures, and holding conferences. The scholarly dispersion of information about Buddhism and other religions was also given impetus by Friedrich Max Müller, a German-born Indologist who taught at Oxford University, by editing the series *Sacred Books of the East* (1879–1894), before editing another series of texts *Sacred Books of the Buddhist* beginning in 1895, and translating the popular *Dhammapada* from Pãli.

Of all the types of Buddhism introduced to America, Zen was arguably the best known and most popular during the 20th century. Zen

Buddhism was represented at the World's Parliament of Religions during the Exposition in Chicago in 1893 by Rinzai Zen abbot Shaku Sōen (1858–1919), whose impression was muted by the limitations of his command of the English language, in contrast to the positive impression made by Vivekānanda (1863–1902) representing Hinduism. Nonetheless, Sōen made friends with Paul Carus (1852–1919), a scholar of Eastern religions and publisher of Open Court Press, and introduced him to Daisetz T. Suzuki (1870–1966), who did more than any other single figure to introduce Zen to a Western audience by reinterpreting it and adapting it to his audience. Suzuki gave courses at Columbia University in New York City, and he lectured widely in America and European cities. Zen was introduced into Germany by Rudolf Otto of the University of Marburg, who was famous for his classic work The *Idea of the Holy*. In 1928, Zen halls appeared in San Francisco and the following year in Los Angeles. The first Zen Institute was founded in New York in 1931. From these locations, Zen centers spread to other American cities and rural areas, a development that was also true for Tibetan Buddhism with its Naropa Institute founded by Chögham Trungpa in Boulder, Colorado, combining meditation practices with Western subjects.

During the 1960s, Buddhism was embraced by the so-called Beat Generation by such figures as Jack Kerouac, Allen Ginsberg, and Gary Synder. Kerouac composed a fictionalized account of their religious adventures in *Dharma Bums* (1958). After lamenting the destruction of his generation by drugs and madness in his poem *Howl*, Ginsberg traveled to the site of the Buddha's enlightenment in India, visited the Dalai Lama, and eventually met Chögyam Trungpa in 1970. After becoming a disciple of Trungpa, Ginsberg taught at the Naropa Institute, whereas Synder would also find employment teaching Buddhism after spending seven years in a Zen monastery in Japan, being inspired by the writings of D. T. Suzuki. This period witnessed the spread of Buddhist thought by a cultural popularizer, such as Alan Watts, who also starred in videos made by the Hartley Foundation. Watts, born in England and immigrating to America during World War II, was an Episcopal priest and chaplain at Northwestern University for five years before turning to lecturing and writing about Buddhism and Taoism.

The 1960s was a time when religious studies departments began to grow at colleges and universities around the country. Many of these departments offered courses in various Eastern religious traditions. The introductory world religions courses attracted many students and helped

to support courses specifically in a more narrowly focused subject, such as Buddhism. Graduate programs grew to meet the demand for qualified college instructors.

The growth of public interest in Buddhism was not merely reflected by college course offerings because those professionals teaching the subject organized groups devoted to the scholarly study of the subject, such as the International Association of Buddhist Studies (founded in 1976) and the Buddhist section of the American Academy of Religion, where scholars could gather to share their research at conferences. The promotion of Buddhist scholarship has been enhanced by the creation of publishing houses devoted to the subject, such as Shambhala Publications, Snow Lion, and Dharma Publishing International. The entire Chinese Buddhist canon is being translated into English by the Numata Center for Buddhist Translation and Research located in Berkeley, California, which is a project that will make a major contribution to the dissemination of Buddhist literature to a wider audience. In summary, Buddhism is being studied in institutions of higher education, being practiced by many people, having its literature translated and published, being often in the news, and appearing on Internet websites. In the early 21st century, Buddhism has become ubiquitous in America and other Western nations, moving beyond the original bodhi tree in India to become a major global religion. During its journey westward, it has changed, adapted to new cultures, and offered spiritual help to many people looking for answers to the problems of life.

THE DICTIONARY

– A –

ABHAYAGIRI. An ancient monastic complex founded by King Vaṭṭagāmaṇi around 100 BCE in Sri Lanka, which was also known as *Anurādhapura* or *Uttaravihāra*. Because this monastery was donated to an individual monk, there developed a tension with a second-century BCE monastery built during the reign of King **Devānaṃpiya Tissa** (247–237) about what kinds of valuables could be accepted by a monk. This tension reflected a struggle for monastic control and dominance on the island between the Theriya school located at **Mahāvihāra** and the Dhammaruci school located at Abhayagiri. After many centuries, the two schools were reconciled in 1165 at the Council of Anurādhapura. Around the 13th century, the ancient monastery ceased to exist after the abandonment of the city of **Anurādhapura**. *See also* JETAVANA.

ABHAYA-MUDRĀ. Hand gesture of fearlessness used with Buddhist icons of the Buddha or celestial figures. The gesture involved the right hand raised and palm facing forward, and fingers joined. There were some variations of the gesture that used the left hand or both hands in the same posture. This hand gesture signified protection, dispelling of fear, peace, and benevolence. *See also* MUDRĀ.

ABHIDHARMA. The term referred to a special teaching based on scholastic reflection and analysis of doctrine. The process of analysis, classifying, and interpretation of the Buddha's discourses began around 320 BCE and continued for several centuries. Its origins were traced directly back to the **Buddha**, who preached it to his mother in heaven, according to Buddhist lore, although the intent of the

teachings was practical and attempted to impart wisdom. *See also* ABHIDHARMA PIṬAKA.

ABHIDHARMA-KOŚA. A Sanskrit term that can be translated as "the treasury of Abhidharma." It represented a text written by **Vasubandhu** (fourth or fifth century) that summarized and defended the position of the **Sarvāstivāda** school against the rival **Vaibhāsikas** school in eight chapters: (1) elements, (2) faculties, (3) cosmology, (4) karma, (5) propensities, (6) method of removing defilements, (7) knowledge, and (8) concentration. The text consists of a verse part from a Sarvāstivādin viewpoint and a prose Sautrāntika interpretation.

ABHIDHARMA PIṬAKA. This was the literary basket of higher doctrine, and it represented the third and final division of canonical literature (***Tripiṭaka***). This third basket possibly originated in lists (*māṭṭkās*) of important terms from the sūtras. There were only two collections that have survived, namely the **Sarvāstivāda** (Chinese) and **Theravāda** (Pāli), which consisted of the following text in the latter's collection: *Dhammasaṅganī*, *Vibhanga*, *Dhātukanthā*, *Kathāvatthu*, *Puggalapaññatti*, *Yamaka*, and *Pattāna*. The collection invited a voluminous number of commentaries, although it was not accepted as authoritative by the **Sautrāntikas**.

ABHIDHARMA-SAMUCCAYA. A text composed by the monk **Asaṅga** (fourth century CE), a member of the **Yogācāra** school of **Mahāyāna**, in prose that survived in several translations. The text argued that all ***dharmas*** (elements) were empty *(**śūnyatā**)*.

ABHIJÑĀ. This term referred to supernormal powers that were by-products of the path to liberation gained by practicing meditation. Common recognized powers were clairvoyance, ability to read other minds, powerful hearing, ability to perceive into time and space, knowledge of past lives, awareness of the outflows or immoral impurities (***āśrava***).

ABHISAMAYA-ALAṂKĀRA. A nine-chapter text that could be translated as *The Ornament of the Stages to Realization*, which was composed around the fourth century CE. The authorship of the text

was attributed to Maitreyanātha. The book represented a reworking and commentary of the *Pañca-viṃśati-prajñāpāramitā Sūtra*. The 274 stanzas of the text were arranged according to eight ascending stages to liberation. The brevity of the text invited commentary by later scholars such as **Haribhadra** in the eighth century and the Tibetan monk **Tsong Khapa** (1357–1419).

ABHISEKA. A Sanskrit term meaning "to sprinkle water over a human head." The practice was associated with the installation of a monarch, attainment of enlightenment, or initiation of a novice into a **Mahāyāna** school, especially the tantric Tibetan tradition. The practice was associated with purification and consecration of a person.

ADI BUDDHA. A Sanskrit term that referred to the primordial **Buddha** in late **Mahāyāna**. Tibetans identified him with **Samantabhadra** and claimed that *nirvāṇa* and rebirth originated from him, while also representing the ***dharmakāya*** (body of doctrine). In Japan, he was equated with Mahāvairocana. The Adi Buddha was known in India as *Vajradhāra* and renamed *Dorje Chang* (Holder of the Thunderbolt) in Tibet, whereas he is known as *Kuntu Zangpo* in the **Nyingma** school. In Tibet, he is equated with the original enlightened mind, a synthesis of wisdom and emptiness.

ADVEṢA. A Sanskrit term meaning "non-hatred." It was one of the three roots of goodness (*kuśala-mūla*) along with non-greed and non-delusion. The term was closely associated in meaning with benevolence.

ĀGAMA. This term meant what was transmitted by tradition and referred to Buddhist scriptures. Four major Āgamas were recognized in the **Pāli** tradition: ***Digha Nikāya*** (long discourses or *Dirgha Āgama* in Sanskrit), ***Majjhima Nikāya*** (middle length discourses or *Madhyama Āgama*), ***Saṃyutta Nikāya*** (linked discourses or *Samyukta Āgama*), and ***Aṅguttara Nikāya*** (gradual discourses or *Ekottarika Āgama*). *See also* NIKĀYA.

AGONSHŪ. A modern Japanese sect founded by Seiyū Kiriyama, who named it after the Sanskrit term ***Āgama*** (body of canonical literature). The founder claimed to have received a revelation from

the **bodhisattva** Kannon (**Avalokiteśvara**) about the workings of **karma** and evil spirits and a procedure for overcoming the effects of negative karma. To stop worldly misfortune, a person had to cut the connection between evil spirits and karma. Followers practiced purification rites, chanting, meditation, and worship of Kannon to accomplish their goal.

AHIṂSĀ. The Sanskrit term denoted non-violence, or non-injury to all living creatures, which placed Buddhism at odds with the early sacrificial cult of Vedic Hinduism. It was a basic moral and ethical precept, and it formed a rationale for a vegetarian diet. It was the initial Buddhist ethical precept.

AJAṆṬĀ. The location of multiple caves constructed as temples in northwest India famous for their carvings and murals of scenes of the Buddha's former lives. Work began around 250 BCE and ended around the sixth century on the caves before being abandoned, and then resettled and expanded by **Mahāyāna** monks. At its pinnacle, it housed about 200 monks, while its wall paintings peaked during the Gupta period (320–650 CE) with the uniting of aristocratic and sacred styles and themes. The site was forgotten and neglected until rediscovered by British officers in 1819.

AJĀTAŚATRU. A king of Magadha, who was the son of King **Bimbisāra**, living during the latter years of the **Buddha**'s life. His infamous reign included collusion with the monk **Devadatta** to kill the Buddha before he assumed the throne, imprisonment of his father, and his father's death from starvation, only to be killed by his own son. He reconciled with the Buddha, and the king mourned the Buddha's death and shared in the distribution of his relics.

ĀJÑĀTA KAUṆḌINYA. Along with four others, he wandered for six years with the **Buddha** practicing a life of asceticism. He became enlightened after hearing the first sermon given by the Buddha after his awakening, and tradition thus accords his status as the first monk and first enlightened disciple.

ĀKĀSA. Sanskrit term for space. According to the **Abhidharma** tradition, space contained the other elements of earth, fire, water, and air.

It was often distinguished by limited (bodily) and unlimited (infinite) space. **Mahāyāna** texts compared the mind to space to emphasize its ability to contain other things and its vastness similar to emptiness (***śūnyatā***).

AKṢOBHYA. Literally "Imperturable One," who was a celestial **bodhisattva** and member of the five Dhyāni-Buddhas (or Jinas). He presided over the **Pure Land** of the East (Abhirati). In **Mahāyāna**, he was also associated with the ***saṃbhoga-kāya*** (body of enjoyment) of the **Buddha** and one of the five modes of awareness. He became a more important figure in tantric Buddhism where he was connected with a consort, earth goddess Locanā, and he was portrayed with a blue or white color making the hand gesture of touching the earth, which testified to his enlightenment. *See also* AMITABHA; AMOGHASIDDHA; RATNASAMBHAVA; VAIROCANA.

ĀLAYA-VIJÑĀNA. A pivotal notion in the **Yogācāra** school that literally meant "**storehouse consciousness**," an aspect of consciousness that received and stored seeds (*bījas*) of karmic energy until they ripened and manifested themselves. The school made a distinction between pure and impure seeds with the latter leading to a deluded perception of reality, whereas the former seeds made it possible to attain enlightenment. As the eighth form of consciousness, the storehouse consciousness gave rise to other modes of consciousness and helped to account for memory, which this school claimed was not done by the **Mādhyamika** school. *See also* TATHĀGATA-GARBHA.

AMARAPURA NIKĀYA. Deriving its name from a city in Myanmar (formerly Burma), it represented a single monastic lineage among three major organizations in modern Sri Lanka by its founder Ñāṇ avimalatissa Thera because of ordination issues influenced by social restrictions. After he and five companions were ordained and returned to their native country, the lineage subdivided into groups defined by regional location and caste of monks.

AMBEDKAR, BHIMRAO RAMJI (1891–1956). Born a member of the Untouchable caste but educated in the West, he earned a doctorate from Columbia University in New York City, worked as a lawyer, and was appointed Indian minister of law. He became an eloquent

spokesman for the depressed social classes of Indian society. After personally converting to Buddhism because of its emphasis on equanimity, he led a mass conversion event at Nagpur on 14 October 1956 at which time he encouraged many Untouchables to convert to Buddhism for the purpose of overcoming social prejudice and discrimination. His social critique is contained in his book *The Buddha and His Dhamma*.

AMIDA. *See also* AMITĀBHA.

AMITĀBHA. It was the name of the **bodhisattva** presiding over the western paradise of the **Pure Land**, which meant "unlimited light." He was called *A-mi-t'o* in China and Amida in Japan. He was also called *Amitãyus* (Infinite Life) in Sanskrit. **Pure Land** sūtras depicted him as a being of compassion and saving those wanting to be reborn in the Pure Land. A basic prerequisite for individual salvation was faith that was expressed by chanting his name: "Homage to Amitabha Buddha," which was known as the *nien-fo* in China and ***nembutsu*** in Japan, where this practice became known as the easy path (***tariki***) because it relied on the power of someone greater than oneself for salvation. *See also* AKṢOBHYA; AMITĀYURDHYANA SŪTRA; AMOGHASIDDHA; DHARMĀKARA; RATNASAṂBHAVA; VAIROCANA.

AMITĀYURDHYĀNA SŪTRA. Sanskrit title of a **Pure Land** text that was translated "Discourse on Meditation on Amitãyus," a basic text of the school translated into Chinese allegedly by Kãlayaśas between 424 and 442 CE. A scholarly debate called its Sanskrit origin into question because of the non-existence of a copy in this language. The text established 16 visualizations to enable a person to gain a direct vision of Amitãyus, his attendants, and Pure Land. Faith and correct ethical behavior supported the visions, which were nourished by three mental dispositions related to sincerity, mindfulness, and desire for rebirth in the Pure Land. *See also* LARGER AND SMALLER SUKHÃVATĪVYŨDA SŨTRA.

AMOGHASIDDHI. A Sanskrit term literally meaning "being of infallible success," who ruled over the northern quarter of the universe and was an embodiment of awareness within the context of one of the

five Celestial Buddhas of **Mahāyāna**. He was depicted iconographically making the fear-not hand gesture with his right hand, his left hand rested on his lap with the palm up (a meditative gesture), and he possessed a green color. *See also* AKṢOBHYA; AMITĀBHA; RATNASAṂBHAVA.

AMOGHAVAJRA (705–774). He was considered the sixth patriarch of the esoteric school in China. After his birth in south India and achievement of novice status, he traveled to Java where he received full ordination in 724, studied rituals and texts with Vajrabodhi until his death, after making their way to China. Thereafter, he traveled for five years through Sri Lanka and India collecting texts that he translated later into Chinese. His reputation as a rainmaker and ability to make protective amulets enhanced his importance and value to rulers. His teachings were passed on to **Hui-k'o**, who in turn transmitted them to **Kūkai**. Kūkai took them to Japan and founded the **Shingon** school, where he was accepted as the sixth patriarch.

AMULETS. These were objects having sacred or supernatural power in the form of miniature figures or busts of the **Buddha** or famous monks as in Thailand. These figures were attached to necklaces and chains worn around the neck of a person that offered the wearer protection and prosperity. Amulets could be worshiped with a person pressing their palms together, propitiating it with offerings, or purifying it with holy water. Amulets were believed to lose their power over time, but that power could be restored by the touch of a famous monk.

ANĀGĀMIN. This term literally meant "non-returner." This person reached the third state of attainment, and when that person died he/she would not be reborn, but would remain in a higher realm from which one worked to achieve final release. The nonreturner was liberated from the five fetters (belief in the self, doubts about the three jewels, belief in the efficacy of rituals, lust, and hate).

ANAGĀRIKA. A **Pāli** term literally meaning "without home," which identified a wandering ascetic. The term was used as an epithet of a Buddhist monk during the early history of the movement who choose to live outside of the monastic community.

ĀNANDA. He was a leading disciple, personal attendant, and confidant of the **Buddha**, who appeared in many textual discourses. He was allegedly the Buddha's first cousin, received his ordination directly from the Buddha, and was credited with playing a vital role in establishing an order for nuns. His possession of a prodigious memory enabled him to play an important role in the first **Council of Rājagṛha** after the Buddha's death where he recited the Buddha's sermons, which became the "**Sūtra Piṭaka**, or Basket of Discourses." According to legend, he attained enlightenment just prior to his recitation of the sermons, which was a necessary requirement for attendance at this council. After the Buddha's demise, Ānanda taught and preached for many years until his death at a very old age.

ĀNANDA METTEYYA (1872–1923). He was a British convert to Buddhism, born as Charles Henry Allen Bennet, who was inspired by **Sir Edwin Arnold**'s poem *The Light of Asia*. On an initial journey to Sri Lanka and later Myanmar (Burma), he was ordained in the latter country in 1902 after spending a year as a novice, and assumed a new name. The following year, he established the International Buddhist Society (Buddhasāsana Samāgama) in Rangoon and a later branch in England. His poor health later in life did not hinder him from publishing a journal that he founded called the *Buddhist Review*.

ANĀTHAPIṆḌIKA. He was a lay follower and wealthy patron of the Buddha, whose name meant "feeder of the destitute." His support contributed to the building of the **Jetavana** monastery at Śrāvasti, the location of a rain retreat used by the **Buddha** and his disciples during the final 25 years of his ministry. This wealthy patron gave away all his wealth before his demise.

ANĀTMAN. A Sanskrit term meaning "non-self," a fundamental tenet of the Buddha's teaching, based on the conviction that there was no unchanging, eternal, or autonomous substance, which stood in sharp conflict with the notion of the self (*ātman*) in the ancient Upaniṣad texts of classical Hinduism. Along with suffering and impermanence in Buddhism, it represented one of the three marks (***lakṣaṇa***) of human existence, although some Buddhist schools that were influenced by such texts as the ***Nirvāṇa Sūtra*** did accept some form of self that

was also later identified as the **Buddha nature**. *See also* ANITYA; DUḤKHA.

ANAWRAHTĀ. Reigning between 1040–1077, this Burmese king converted to Buddhism and helped to promote the religion. A series of military victories enabled him to unite the country and establish his capital Pagan as a center for **Theravāda** Buddhism. He destroyed the city of King Manuha after the king refused to give Anawrahtā a copy of the entire ***Tripiṭaka***. He also built many pagodas and established diplomatic and religious relations with other Theravāda countries.

ANESAKI MASSAHARU (1873–1949). He was a professor at Tokyo Imperial University from its founding in 1905 until his retirement in 1934, and he also served as a professor at Harvard University (1913–1915). After studying with some of the leading religious scholars in Europe, he enjoyed an active publishing career writing such works as *Nichiren, The Buddhist Prophet*, and *History of Japanese Religion*. Besides his scholarship on Japanese Buddhism, he also published on Shintō, an indigenous religion in Japan.

AṄGA. A historically early means of classifying the Buddha's teachings into nine categories in **Pāli**: (1) *Sutta* (prose discourses), (2) *Geyya* (mixed prose and verse), (3) *Veyyākaraṇa* (expositions), (4) *Gāthā* (verses), (5) *Udāna* (utterances), (6) *Itivuttaka* (quotations), (7) *Jātaka* (birth stories), (8) *Abbhutadhamma* (mysterious phenomena), and (9) *Vedalla* (dialectical analyses). Later Buddhist scholars working in the Sanskrit language added three more categories: (10) *Nidāna* (introductions), (11) *Avadana* (legends), and (12) *Upadeśa* (instructions).

ANGKOR WAT. Originally a temple complex built during the reign of Sūryavarman II (1113–1150) and dedicated to the Hindu god Viṣṇu, which became a Buddhist temple after later Khmer kings embraced Buddhism. In 1431, the site was abandoned as the capital of Cambodia with the move to Phnom Penh. Constructed over a 30-year period combining elements of Hindu and Khmer art in the form of a pyramid structure that covered over 200 acres surrounded by a moat, the temple incorporated serpent-shaped balustrades with an ascend-

ing complex of terraces and small buildings that were surmounted by five towers, which may have represented the peaks of Mt. Meru of Buddhist cosmology and center of the universe. Around the beginning of the 13th century as the empire declined, the site became a Buddhist temple until it became neglected and claimed by the jungle vegetation. In 1860, it was rediscovered by Western scholars and a restoration process commenced.

AṄGUTTARA NIKĀYA. In the **Pāli** canon, it represented the fourth division of the *Sutta Piṭaka*, consisting of 11 sections (*nipātas*) and over 9,000 suttas. Its short discourses were arranged according to a numerical system that proceeded to groups of 11. The short discourses appeared in a stereotyped formulaic style, and they could also be found in other texts. In the fifth century, **Buddhaghoṣa** wrote a commentary on the discourse known as the *Manorathapūraṇī*, which was followed by a subcommentary in the 12th century called the *Sāratthamañjūsī*. *See also* AGAMA; TRIPIṬAKA.

ANITYA. A Sanskrit term meaning "impermanence," which was the initial characteristic of the **three marks** (*trilakṣaṇa*) of existence. This basic tenet of Buddhism meant that all things that came into existence were caused and dependent. Thus all things (***dharmas***) arose, changed, passed away, and disappeared from one moment to the next. This doctrine influenced the Buddhist notions of the self and possibility for happiness on earth because everything constantly changed, and there was nothing permanent in the phenomenal world that a person could grasp. **Mahāyāna** schools connected this notion with their emphasis on emptiness (***śūnyatā***) by arguing that conditioned and unconditioned things (*dharmas*) lack any "own being" (***svabhāva***), and thereby were devoid of any objectivity. *See also* ANĀTMAN; DUḤKHA.

AN SHIH-KAO (ca. 170 CE). A Parthian monk who migrated to China, lived in the capital of Loyang, and spent 22 years translating Buddhist texts into Chinese, especially texts about meditation. In his translations, he was often forced to utilize Taoist terminology. Since the text that he translated focused on meditation, he founded the Dhyāna school of Buddhism.

ANUPĀDIŚĒṢA-NIRVĀṆA. Literally, this meant "nirvāṇa without remainder." This term identified the final **nirvāṇa** that one entered upon death, and it involved the cessation of any further rebirth and the dissolution of the personal identity of the individual. This notion was different from nirvāṇa achieved during one's life.

ANUPAŚYANĀ. A Sanskrit term meaning "contemplation or observation of how things really were." It attempted to free a meditator from habitual modes of behaving, perceiving, and thinking. Instead of seeing a tree, for instance, as something permanent, which was how it appeared to one's perception, a meditator saw it as impermanent, which was its true nature. This type of practice led to insight (***vipaśyanā***).

ANURĀDHAPURA. Ancient capital of Sri Lanka from fourth century BCE until the 10th century CE when it was abandoned because of raids from India. Besides many temples, **stūpas**, and a **Bodhi Tree** grown from a branch of the original tree in India brought to the island by Sanghamittā, it was a location of important monastic centers, such as the **Mahāvihāra**, the **Abhayagiri**, and the **Jetavana.** Children of King **Aśoka** played an instrumental role in converting people to Buddhism, according to legend. After its destruction by the Portuguese, the city ceased to be an important monastic center, and it became overrun by the jungle before being rediscovered in the 19th century.

ANUŚAYA. Literally, this meant "outflows" that resided in the unconscious and represented latent tendencies or dispositions that affect our lives. There were seven identified: lust, hostility, speculative views, doubt, pride, craving for existence, and ignorance. When they were uncontrolled they influenced our behavior in this life, and they were carried over to rebirth in the next mode of existence. They were eradicated on the path to liberation.

ANUTTARAYOGA TANTRA. Tibetans considered this the highest form of the four kinds of **tantras**, reflecting the New School of tantric Buddhism in Tibet. Tracing its origins to India from the eighth through the 11th centuries, this secret teaching distinguished between Father, Mother, and Non-dual tantras. Tantric texts reflected each type: ***Guhyasamāja Tantra*** for Father, ***Hevajra Tantra*** for Mother, and ***Kālacakra Tantra*** for Non-dual. These texts embodied sexual

techniques, antinomian behavior, secrecy, emphasis on emptiness, overcoming duality, and stressed the necessity of initiation prior to practice, which could lead to the acquisition of certain powers (*siddhis*) by the practitioner.

APADĀNA. Literally, this meant "narrative history or legend." In **Pāli** literature, it was part of the 13th book of the ***Khuddaka Nikāya*** of the ***Sutta Piṭaka***, which contained 547 biographies of monks and another 40 biographies of nuns.

APRATIṢṬHA-NIRVĀṆA. Literally, this meant "unlocalized nirvāṇa," which suggested that a person did not dwell in either **nirvāṇa** or rebirth, according to **Mahāyāna** texts. The **bodhisattva** existed in a liminal realm because of his insight that exempted him from rebirth and his compassion that stopped him from entering nirvāṇa.

ĀRĀMA. A rainy season dwelling for monks and nuns donated by a patron, which was different from the ***āvāsa*** (a temporary place built by a member). Being maintained by a patron, the dwelling was usually located outside of a town or village, although it was recorded that some of them were permanently donated to a monastic community. *See also* VIHĀRA.

ARHANT. A **Pāli** term meaning literally "worthy one," or someone who has attained liberation. Although having achieved the same goal as a **Buddha**, the *arhant* was considered inferior to a Buddha because he gained liberation by following the teachings of a Buddha, whereas a Buddha discovered the truth for himself. The *arhant* conquered the outflows (***āsrava***), destroyed defilements (***kleśa***), overcame the 10 fetters (*samyojana*), was not reborn, and attained enlightenment. The **Theravāda** school and the **Sarvāstivāda** school disagreed about the ways to enter the path with the former citing the necessity for faith, wisdom, and meditation and the latter omitting meditation. Later **Mahāyāna** Buddhists criticized this ideal as being selfishly concerned with personal enlightenment, whereas the **bodhisattva** was more compassionate and vowed to save all beings. *See also* LOHAN.

ARIYARATNA, A. T. A leader of the Sarvodaya Śramadāna movement in Sri Lanka begun in 1958. He took elements from Protestant

Buddhism and the philosophy of Gandhi in order to rediscover the Buddhist heritage and to reinterpret the tradition to provide answers to modern problems. The Buddhist virtue of giving, for instance, was expressed on a grand scale by the establishment of hundreds of work camps to assist local villagers.

ARNOLD, SIR EDWIN (1832–1904). A British citizen who published an influential poem about the life of the Buddha that was popular during the Victorian era in 1879 entitled *The Light of Asia*, which functioned to counter the view by some scholars that Buddhism was a nihilistic path. The Oxford graduate noticed numerous similarities between his own Christian faith and Buddhism. Besides translating Sanskrit texts, composing poetry, and authoring a Turkish grammar, he served as the principal of Deccan College in Poona. After discovering Bodhgayā in 1885 and finding the site of the Buddha's enlightenment in poor condition, he began a campaign to raise money to restore it.

ĀRYADEVA (c. 400 CE). An advocate for **Mādhyamika** philosophy and a prominent disciple of **Nāgārjuna**, originator of the school, from south India or Sri Lanka. He composed commentaries on the works of his master and independent works such as *Catuḥśataka* (Four Hundred Verses) and a polemical text *Śataśāsdra* that refuted rival schools. It was possible to find biographical information about him in a text translated into Chinese by **Kumārajīva**, records of the **Hsüan-tsang**, and Tibetan historians Bu-ston and Tārānātha. These biographical sources often called attention to his blindness in one eye, and it was possible to find his name on **Zen** lineage charts as an Indian patriarch.

ĀRYA PUDGALA. A Sanskrit term meaning "noble person," who may be identified with any of four persons: stream-enterer (*śrotāpanna*), once-returner (*sakṛdāgāmin*) non-returner (*anāgāmin*), and ***Arhant***, or fully enlightened being.

ĀRYA SAṂGHA. This term refers to a community of noble persons in Sanskrit on the path of Buddhism. It was the community identified within the **three refuges** (*triśaraṇā*), and it excluded the wider Buddhist community of the laity.

ĀRYA SATYAS. This term identified the **Four Noble Truths** that date back to the first sermon of the Buddha. These four truths were: all life was suffering (***duḥkha***), the cause of suffering was ignorant craving (*tṛṣnā*), cessation of suffering (*nirodha*) was possible by ending craving of all kinds, and the **eightfold path** was the way to end craving and suffering, and attain liberation.

ĀRYA ŚŪRA. A fourth century **Mahāyāna** monk and author of the *Jātakamālā*, a text that contained stories about the previous lives of the **Buddha**. These entertaining narratives embodied moral and ethical messages about important Buddhist virtues.

ASAṂSKṚTA. This term referred to whatever was unconditioned or uncaused, or that which transcended ordinary existence. Different **Abhidharma** schools gave different numbers of unconditioned items outside of the realm of causality and law of impermanence, although an early list included cessation of suffering or liberation arising through insight, cessation not coming through insight, and space. While the **Sarvāstivāda** school accepted these three unconditioned things, the **Theravāda** school argued that only **nirvāṇa** applied, and the **Mahāsāṃghikas** extended the list to nine. *See also* DHARMA.

ASAṄGA. Buddhist tradition recognized him as the co-founder of the **Yogācāra** school along with Maitreyanātha in the fourth century. According to legend, he received a vision from the **bodhisattva Maitreya** urging him to convert. Born in northwestern India, he converted from the Mahiśāsaka school to **Mahāyāna**, and he would later convert his younger brother **Vasubandhu**. He composed essential works for the school such as *Yogacārabhuni Śāstra*, *Mahāyānasaṃgraha*, and **Abhidharma-samuccaya**. *See also* ĀLAYA-VIJÑĀNA; MAHĀYĀNASAṂGRAHA.

AŚOKA. Third king of the **Mauryan dynasty** (272–231 BCE) following his grandfather **Candragupta Maurya** and his father **Bimbisāra**. After a bloody war, he converted to Buddhism, and he ordered his royal edicts to be carved on rocks and pillars throughout his kingdom to promote moral virtues such as non-violence, charity, respect for teachers and parents, kindness, truthfulness, and equanimity. Although

Buddhist doctrine associated with the **Four Noble Truths** cannot be found among the edicts, he advocated ruling according to the ***dharma*** as a righteous king. By sending forth ambassadors and missionaries for Buddhism, he made a major contribution to spreading the religion to other locations. According to tradition, he sent his son as a missionary to Sri Lanka. In addition to his missionary efforts, he also hosted the **Council of Pāṭaliputra** presided over by **Moggaliputta Tissa** (also known as Upagupta), resulting in the expulsion of heretical monks and the orthodox **Vibhajjavādin** tradition. After Aśoka's death, the dynasty rapidly declined. *See also* AŚOKĀVADĀNA.

AŚOKĀVADĀNA. Sanskrit text concerning the legends surrounding the life of King **Aśoka** within the literary genre of **avadāna**, which was devoted to legends of prominent Buddhist figures. As part of a larger text of the *Divyāvadāna*, the narrative of Aśoka began with the legend of the monk Upagupta, and it then turned to the king's life, conversion, court intrigue, loss of wealth, and death.

ĀSRAVA. A technical Sanskrit term meaning literally "outflows" of impurities and defilements that contributed to rebirth. **Pāli** sources identified three impurities: sense desires (*kāmāsava*), desire for continual existence (*bhavāsava*), and erroneous views (*diṭṭhāsava*). Some texts include a fourth impurity identified as ignorance of the truth (*avijjāsava*). By destroying these defilements, a person became an **Arhant**.

AṢṬASĀHASRIKĀ PRAJÑĀPĀRAMITĀ SŪTRA. Title of an important **Mahāyāna** text "The Sūtra of the Perfection of Wisdom in Eight Thousand Verses." Scholars dated the text to around 100 BCE or earlier. Its 32 chapters covered topics such as the career of the **bodhisattva**, **emptiness**, and guidelines for perfecting insight within the context of a dialogue between the **Buddha** and various disciples. In addition to an existing Sanskrit text, it was translated into Tibetan and Chinese by **Lokakṣema** in 179 CE. *See also* PRAJÑĀPĀRAMITĀ.

AŚVAGHOṢA. A first or second century **Sarvāstivāda** monk who composed poems and dramatic works on Buddhist themes and served as a court poet for **King Kaniṣka** I or II. Among his more

important works are the following: *Buddhacarita* (a life of the Buddha), *Śãriputraprakaraṇa* (Story of Śãriputra), and *Saundarananda* (narrative about the conversion of Nanda). He composed his biography of the **Buddha** in the *mahãkãvya* style (court poetry) common to classic Sanskrit epic literature. The Buddhist tradition also identified him as the author of *The Awakening of Faith in Mahãyãna* (Mahãyãna-śraddhotpãda-śãstra), but this could be another author with the same name.

AṢṬA-VIMOKṢA. A meditation practice in Buddhism called the eight liberations. This practice led to detachment from appearances in eight stages: (1) contemplation of all forms of appearances and their defects, (2) contemplating of the impurity of external forms, (3) contemplating abandoning the appearance of beauty, (4) contemplating the limitness of space, (5), contemplating limitlessness of consciousness (6), contemplating nothingness (7), contemplating moving beyond either perception or non-perception, and (8) contemplating cessation of perception and feeling. The final four stages represented the four higher modes of ***dhyāna*** (meditation).

ATIŚA (982–1054). Born in Bengal to a noble family with the name *Dīpaṃkãra Śrījñãna*, he became a renowned monk and scholar. Due to his fame as an esoteric master, he was invited to Tibet in 1043 to restore Buddhism. He served as a teacher at the university monastery of Vikramaśīla, and he remained there until his death. It was possible to see how he attempted to systematize Buddhist teaching into a unified path in his book *Bodhi-patha-pradīpa* (Lamp for the Path to Enlightenment). He stressed the necessity for celibacy and strict discipline. Atiśa was accorded credit for establishing the Kadampa school along with his disciple Dromtōn (1008–1064).

ATTHASÃLINĪ. A **Pãli** commentary on the ***Dhammasaṅganī*** located in the first book of the ***Abhidhamma Piṭaka***. The commentary was attributed to the school of **Buddhaghoṣa** by the text itself. It was probably composed in India and later revised in Sri Lanka. *See also* ABHIDHARMA.

AUM SHINRIKYÕ. A new religious movement in Japan called the Supreme Truth Movement originating in the 1980s and led by Shoko

Asahara. The movement represented the synthesis of various religious elements from East and West. In 1995, the group released nerve gas in the Tokyo subway lines motivated and justified by its eschatological convictions about the advent of the end of the world in 1997. In addition to obedience to its leader, the group also held some conservative beliefs, such as loyalty to the emperor, importance of family values, devotion to Shintõ deities, participation in rituals, practice of the tea ceremony, and flower meditation. These types of convictions did not stop the group from committing kidnappings and murders along with the sarin gas attack. Shoko Asahara was arrested, convicted, and sentenced to death, although he remains alive and incarcerated along with other convicted members. The movement was reorganized into Aleph in 2000.

AVADÃNAS. A pre-Mahāyāna body of literature probably dating to around the first century CE. The purpose of these moral stories was to inspire righteous behavior and faith in listeners by telling tales without doctrinal complexities about virtuous Buddhist saints to a lay audience. These stories manifested a devotional mode and the necessity for people to lead a moral life. The *Aśoka-avadāna*, *Divya-avadāna*, and *Avadāna-śataka* are good examples of such literature.

AVALOKITEŚVARA. A **Mahãyãna** celestial **bodhisattva** whose name means "The Lord Who Looks Down" on suffering humanity and responds with compassion. From humble origins in Mahãyãna texts, he rose to a significant role as an attendant to **Amitabha** in the **Pure Land Sũtras** along with Mahãsthamaprãpta. His major attributes were his **compassion** (*karuṇã*) and **wisdom** (*prajñã*). His willingness to assist humans was evident from his multiple arms in iconographic form, or he was depicted with multiple heads, or sometimes as a layperson, or as a figure holding a blue lotus. In China, he was transformed into a female figure **Kuan-yin** or as Kwannon in Japan. In Tibet, he was transformed by tantric influences into the patron bodhisattva of the country called **Chenrezi**, and the **Dalai Lama** is considered his incarnation.

AVĀSA. A rainy season retreat for itinerant monks and nuns built and maintained by them on the outskirts of villages to enable them to beg from the residents and also maintain their distance from everyday village life. In contrast to the more permanent ***ãrãma***, the avãsa was

intended to be impermanent and dismantled at the conclusion of the rainy season. Within a clearly defined boundary, monks and nuns lived in a modest hut (***vihāra***) that provided shelter from the weather. Over the course of time, these sites tended to become more permanent places of residence.

AVATAṂSAKA SŪTRA. A **Mahāyāna** text translated as *The Flower Ornament Sūtra*, which formed the doctrinal basis of the Chinese **Hua-yen** and Japanese **Kegon** schools. Although no complete Sanskrit text exists, the extant text has been translated into and preserved in the Chinese and Tibetan canons. Two important sections were the ***Daśabhūmika***, which described the stages of the **bodhisattva**, and the ***Gaṇḍavyūha***, which related the narrative of a young man, Sudhana, and his search for enlightenment. From a philosophical perspective, the text stressed the importance of the *dharmadhātu* (totally of all things) in which all phenomena interpenetrate, which suggested that the parts existed in the whole and the whole in each of the parts. The *dharmadhātu* was equated with emptiness, according to **Fa-tsang** (643–712) in his work *Treatise on the Golden Lion*, where he argued that in each part of the lion there was a golden lion and within a single golden lion resided all the parts. All things were not only interdependent, but things were also different, just like fire and ice. Because things shared an identical essence (gold) by virtue of being empty and were simultaneously the same, this philosophy was called identity in difference. In summary, Hua-yen thought indicated that all things were coexistent, interwoven, interrelated, interpenetrating, mutually inclusive, and reflected each other. During the Nara period (710–794), the Hua-yen school was transported to Japan where it became the Kegon school where the *sūtra* continued to be a source of inspiration.

AVĪCI. The most horrific Buddhist **hell**, which literally suggested "no interval." This implied that the suffering in this hell never ceased for the condemned person. This hell was the destination of the most heinous offenders.

AVIDYĀ. A Sanskrit term meaning "ignorance taken in the general sense of not knowing the truths of Buddhism and the nature of reality." Ignorance was the root cause of rebirth and subsequent suffering in the cycle of existence. It was associated with confusion and blind-

ness to the truth. Ignorance was countered by the **Eightfold Path**, and was finally extinguished with the attainment of **nirvāṇa**.

AVYĀKṚTA-VASTU. This term referred to four questions upon which the **Buddha** refused to speculate because they did not lead to liberation. The four questions were: whether the world was eternal or not; whether space was infinite; whether the ***tathāgata*** existed after death; or whether the self was identical with the body or not. The Buddha did not answer these questions because he feared misinterpretation and distraction from practicing the path.

ĀYATANA. This referred to the six senses and the six kinds of objects experienced in psychology. The 12 *āyatanas* were sight and form, hearing and sound, smell and scent, taste and flavor, touch and tangible objects, and the mind and ideas.

– B –

BALA. The term meant power in general, and it was connected to the 37 factors of enlightenment (*bodhi-pākṣīka dharma*). By strengthening the five spiritual faculties (*indriya*), a meditator enhanced the five powers. As a meditator developed the five powers, its opposite was overcome. The five powers were: faith, energy, mindfulness, concentration, and insight, which in turn respectively conquer: unbelief or false belief, laziness, forgetfulness, distraction, and ignorance.

BĀMIYĀN. An ancient Buddhist site located in Afghanistan about 70 miles northwest of the capital of Kabul. The monasteries were home to members of the **Lokottaravāda** school, who also used excavated caves and built the tall figures of the **Buddha** carved into the side of a cliff with the tallest measuring 177 feet high. These statues were defaced by Kenghis Khan in 1222, but they remained otherwise untouched until 2001 when the Taliban regime destroyed them with high explosives. The caves served as burial places for monks with its walls adorned of scenes of the **Pure Lands** and their presiding **bodhisattvas**.

BANKEI EITAKU (1622–1693). A **Rinzai Zen** monk who reached out to ordinary people living within the social context of the samu-

rai culture of the Tokugawa period in Japanese history. He did not think that strict monastic discipline was necessary. A frequent message given to ordinary people stressed what he called the Unborn, which formed the support and source of all worldly phenomena. The Unborn was the innate Buddha mind possessed by everyone, which was based on the empty and undifferentiated **Buddha nature** that permeated all phenomena. The Unborn was even the foundation of all Buddhas, and it was always present, innate, and enlightened the mind. Bankei served as the abbot of Myōshin-ji beginning in 1672. The simplicity of his teaching sparked a Rinzai revival that deemphasized the role of ritual.

BARDO THÖDOL. A guide book that has been popularly known in English as *The Tibetan Book of the Dead* that was recited to a person at the end of life. The person was given instructions about navigating through the three intermediate phases (*bar-do*) of dying, death, and rebirth with the goal of attaining liberation. Tibetans believed that there was a 49-day period after death that was very dangerous for both the deceased and survivors. Thus the deceased was given guidance to help it find its way. The origin of the text was traditionally traced to **Padmasambhava**, but it was concealed until the 14th century when it was rediscovered by Karma Lingpa. The text belonged to a category known as ***Terma*** (*gter-ma*, literally hidden treasure) because they were hidden texts due to religious persecution beginning in the ninth century and intended to be rediscovered later by *Tertöns* (*gter-ston*, treasure discoverer) with the help of female spirits (***ḍākinīs***).

BAREAU, ANDRÉ. A prominent French Buddhologist and author of *Les premiers conciles bouddhiques* and *Les Sectes bouddhiques du petit Véhicule* that were both published in 1955, calling into question the historical origin of the first schism in early Buddhism. Some have reexamined his scholarship and called into question some of his conclusions. Bareau published a couple of additional books of significance: *L'Absolu en Philosophie Bouddhique: Evolution de la Notion d'Asaṃskṛta* (1951) and the two volume *Recherches sur la Biographie du Bouddha dans les Sūtrapiṭaka et les Vinayapiṭaka Anciens* (1963, 1973). The latter work was a careful examination of biographical material associated with the Buddha.

BASHŌ (1644–1694). Japanese practitioner of the art of **haiku** poetry that consisted of 17-syllable verse. He also composed linked verses (*renga*) and travelogues. He was a student of the **Rinzai** master Butchō (1643–1715) and had an enlightenment experience around the age of 40. He was an itinerant composer, and he often wrote poems based on ordinary events, such as a muddy melon, a frog jumping into a pond, or a sunrise. His poems expressed that the eternal existed within the ordinary. Within the *haiku* poem, there was typically a reference to the season of the year, which served as the eternal element and an ephemeral element possibly associated with a flower. The term *haiku* was actually a modern term, and it was preceded historically by *haikai* (a chain of linked verses) and traditionally called *hokku*.

BASSUI ZENJI (1327–1387). A fiercely independent thinker and itinerant **Zen** monk. At age 29, he was ordained, but he traveled seeking a master until finally gaining enlightenment under Kohō Zenji of the **Rinzai** school. Around age 50, he became an abbot because he had attracted many students. Throughout his career, he attempted to convey the truths of Zen to ordinary people by means of simple and direct means of communication, and he stressed that enlightenment could be attained by anyone.

BHAIṢAJYAGURU-BUDDHA. He was venerated in Tibet, China, and Japan as the Medicine or Healing Buddha. He epitomized physical and mental healing. He was depicted with a dark blue color, holding a jar full of medicine, and making the hand gesture of protection with his left hand. His association with purity was connected to *lapis luzuli* and his healing aspect was related to yellow myrobalam, a Buddhist medicine. He healed people in response to their devotional acts and his 12 personal vows made in a previous life, which included curing illness, and deformities, and providing food and clothing to the destitute.

BHAVACAKRA. A Sanskrit term for the wheel of becoming, also known as the wheel of life. Pictorially, it is represented in Tibetan Buddhism as a wheel encompassed by **Yama**, lord of death, divided into six sections representing the six realms of rebirth: hell beings, animals, hungry ghosts, divine beings, demons, and humans. Within

the center of the wheel, the three causes of rebirth are symbolically depicted: a cock (desire), a pig (ignorance), and a snake (hatred) chase each other in a circle, whereas the outer rim depicts the 12 linked chain of **dependent origination**.

BHĀVANĀ. A Sanskrit term meaning "cultivation or meditation." Two major kinds of meditation are calming (***śamatha***), which develops tranquility, and insight (***vipaśyanā***) meditation. Different techniques of mental cultivation are employed by various Buddhist schools to achieve the intended result. Bhāvanā is also considered a meritorious act.

BHĀVANĀKRAMA. The name for three texts on meditation by **Kamalaśīla**, which were probably composed in response to the emphasis on sudden enlightenment expressed at the **Council of Lhasa** (792–794) by the **Ch'an** school in China. Each text is divided into two parts and overlap to some degree, but there is an examination of the gradual path of **Mahāyāna** developed through study, examination, and meditation, then a practical discussion about turning theory into practice, and finally an examination of calming meditation and a rejection of sudden enlightenment. The message of these texts was later developed by **Tsong Khapa** (1357–1419), a great Tibetan scholar and monk.

BHAVAṄGA. This is the life residue that exists from one life to another. It forms the foundation of all conscious and unconscious experience. In the **Abhidharma** literature, it is sometimes identified with conscious residue that retains sensations, feelings, and mental impressions that remain in the form of memories. It is associated with rebirth and death forms of consciousness. In the later **Yogācāra** school, this notion is developed into the **store-house consciousness** (*ālāya-vijñāna*).

BHĀVAVIVEKA (ca. 490–570). An Indian **Mādhyamika** philosopher who founded the **Svātantrika** school and is also called Bhāvya. He was convinced that the truth of emptiness needed the support of independent (*svātantra*) argument. Being influenced by the great Buddhist logician **Dignāga** (480–540 CE) and his emphasis on independent means of knowledge, he rejected the reduction to absurdity method (*prasaṅga*) of logic, which was considered a negative dialectic, with the purpose of positively expressing the goal of

Buddhism. He would later be attacked by **Candrakīrti** (ca. 600–669) of the **Prāsaṅgika** branch of the Mādhyamika school who insisted on the absurdity method. During his career, Bhāvaviveka composed works, such as the *Prajñāpradīpa* (Light of Wisdom, a commentary on **Nāgārjuna**'s *Mūlamadhyamaka-kārikā*), the *Karatalaratna* (a criticism of **Yogācāra** philosophy), the *Mādhyamika-hṛdaya* (Verses on the Essence of the Middle Way, a criticism of rival philosophers), and the *Tarkajvālā* (Blaze of Reasoning, a work of commentary). These works influenced such Buddhist thinkers as **Śāntarakṣita** and **Kamalaśila** of the eighth century. *See also* BUDDHAPĀLITA.

BHIKṢU. Technical Sanskrit term for monk, which meant "almsman or beggar." During his career, the Buddha insisted on the necessity for a monastic community, and he guided it before his death. Thereafter, the community of monks relied on the ***Vinaya Piṭaka*** to regulate it, and they regularly recite the ***Pratimokṣa*** (monastic regulations) as a community to re-affirm their communal bond. Within the monastic regulations, monks were instructed what they could own (robes, alms bowl, razor, needle, staff, and toothpick). Daily life was highly regimented and circumscribed, such as the necessity for begging, interpersonal relationships, and **meditation**. The ideal of the wandering holy beggar was expressed as emulating the horn of a rhinoceros, but the monastic community became more settled and a permanent institution over time.

An aspiring monk, having satisfied certain criteria related to age, consent of parents or wife, disease, or criminal record, became a novice by participating in the ***pravrajyā*** ("going forth") ceremony. If a novice was 20 years old or more, he could request full ordination (***upasaṃpadā***). Monks publicly confessed their offenses at twice monthly **Poṣadha** (fast day) observances. Hallmarks of the lifestyle of the monk are his shaven head and vow of celibacy, although certain sects of Tibetan and Japanese monks were allowed to marry at a later historical date. *See also* BHĪKṢUNĪ; SAṂGHA.

BHIKṢUNĪ. Technical Sanskrit term for nun. Although the **Buddha** had conceived of a community of monks, he did not envision an order of nuns until pressed by his aunt **Mahāprajāpatī** and the intervention of his disciple **Ānanda** on behalf of the aunt. The Buddha had to admit that women could achieve **enlightenment**, and he reluctantly allowed

the order of nuns after predicting the demise of the religion after 500 years instead of the 1,000 years it would have lasted without nuns.

In addition to serving a two-year probationary period prior to ordination, the nuns were subject to the same monastic regulations as their male counterparts, but they also had to adhere to eight additional rules: treat every monk as their senior and superior and pay homage and respect to a monk; nuns were forbidden to revile or admonish a monk, although the reverse was allowed by a monk; a nun must not live in a location during the monsoon season where there is no monk residing; a monk should give a dharma talk to nuns twice a month; after the rainy reason, nuns were investigated for monastic violations; guilty nuns were subject to discipline by both monastic communities; nuns needed to be ordained by both monastic orders; nuns could neither teach nor admonish monks. The end result of these additional rules was to render nuns subordinate to monks.

This situation needs to be placed within its cultural context in which women were supposed to be subordinate to men, women were viewed negatively, female sexuality was very dangerous to males, and women were viewed as temptresses because they could not control their sexual drives. In contrast to this cultural context, Buddhism represented a cultural improvement because it was egalitarian in the sense that the teachings were given to both genders and the path to liberation was open to everyone. The order of nuns has nearly ceased to exist in several countries at this time, but its place has been taken by pious lay women who live a monastic lifestyle. *See also* BHIKṢU; SAṂGHA.

BHŪMIS. A Sanskrit term that meant "earth, place, or region," which conveyed the sense of a firm place on which to stand. In **Mahāyāna** Buddhism, it represented 10, or according to some texts six or seven, stages of the path of the **bodhisattva**. The 10 stages were directly connected to the perfections cultivated by the bodhisattva because the mastery of a perfection involved achieving stages of *bhūmis*. The 10 stages were the following: joyful (*pramuditā-bhūmi*, in which one practiced charity and self-sacrifice); pure (*vimal-bhūmi*, freed one from evil conduct and enabled one to reach inner equanimity); luminous (*prabhākarī-bhūmi*, thoughts were pure and constant); radiant (*arciṣmatī-bhūmi*, one perfected

knowledge and faith in the three jewels and realized that there was nothing permanent in the world); difficult-to-conquer (*sudurjayā-bhūmi*, when one realized that everything was empty and comprehended the **Four Noble Truths**), face-to-face (*abhimukhi-bhūmi*, understood the 10 aspects of equality and sameness of all things and encountered reality directly), far going (*dūraṅgama-bhūmi*, acquired great wisdom and conquered all passions), immovable (*acalā-bhūmi*, when one was not contaminated by karma and false concepts because one was well established in the dharma); good insight (*sādhumatī-bhūmi*, knew hearts and minds of others with respect to ethical and moral action); and cloud of doctrine (*dharmameghā-bhūmi*, entered trance states and perfected knowledge). The ***Daśabhūmika Sūtra***, a part of the larger ***Avataṃsaka Sūtra***, and the ***Bodhisattvabhūmi Sūtra*** by **Asaṅga** from his larger book the *Yogācārabhūmi* were excellent resources for this topic. The latter text discussed a seven-step process, whereas the former expounded a 10-step path.

BHŪMI-SPARŚA-MUDRĀ. This was the earth-touching hand gesture with the right hand pointed downward touching the earth while seated in the lotus posture with the left hand resting on the lap of the figure. The hand gesture recalled an argument between the **Buddha** and **Māra** over who was the rightful king of the earth based on their generosity. The Buddha won the debate when he called the earth to testify about his generosity in his present and former lives.

BIMBISĀRA. The first monarch of **Magadha** where he established the Haryaṅka dynasty and ruled for 50 years (ca. 465–413 BCE) from his palace in Rājagṛha. As a lay follower and patron of the **Buddha**, he donated the Veḷuvana **ārāma** (rain retreat) to Buddhist monks. According to tradition, he suggested to the Buddha the adoption of the twice monthly confession ceremony (***poṣadha***). After he abdicated his throne to his son **Ajātaśatru**, the former king was imprisoned and tortured to death with the entire affair instigated by **Devadatta**, a wicked monk.

BODHGAYĀ. Location of the Buddha's enlightenment and the **Bodhi Tree** under which he achieved liberation. The Mahābodhi Temple was also located there, whose construction began with the reign

of **Aśoka**. The temple was patronized by rulers of Burma, but the temple was abandoned during the 16th century. A law was passed in 1949 by the Indian government recognizing the place as a Buddhist holy site, and it continues to attract pilgrims.

BODHI. This term literally meant "**enlightenment**" or awakening to the truth by the Buddha as he meditated under the bodhi tree. *Bodhi* involved successful completion of the **eightfold path** and verification of the truth of the **Four Noble Truths**. *Bodhi* was connected to the seven factors or limbs of enlightenment in the Pãli sources: (1) mindfulness (*sati*); (2) investigation of the dharma (*dharma-vicaya*); (3) energy (*viriya*); (4) joy (*pīti*); (5) tranquility (*passaddhi*); (6) meditation (*samãdhi*); (7) equanimity (*upekkhã*). **Mahãyãna** schools expanded its meaning to include individual realization and the awakening of others.

BODHICARYĀVATĀRA. A Sanskrit text meaning "Entering the Path of Enlightenment" composed by **Śãntideva** (685–763) in verse. The text described the path of the **bodhisattva** beginning with the thought of enlightenment (***bodhicitta***) and culminating with full **enlightenment**. The text also stressed the need to develop selflessness and compassion by assuming the position of others in order to view events from the perspective of the other person.

BODHICITTA. In Sanskrit, the term literally meant "thought of enlightenment" in **Mahãyãna**, and was also commonly translated as **enlightenment** in some contexts. The term specifically referred to the intuitive state of mind of an aspiring **bodhisattva** before the subject began the path to liberation. This was the relative aspect (*saṃvṛti-satya*) of *bodhicitta*, whereas the absolute aspect (*paramãrtha-satya*) represented a mind with intrinsic enlightenment. The relative aspect included aspiration, which reflected one's announced intention to become a bodhisattva and application by which one actually pursued the path. There was considerable spiritual merit associated with the aspiration and application.

BODHIDHARMA. (d. ca. 530 CE). According to Buddhist lore, he was the founder of the **Ch'an** school, although he may have historically represented a composite figure of several early monks. Legend

depicted him as a member of the Brahmin caste or a prince from southern India, a student of Prajñādhara, and pilgrim to China where he had an audience with Emperor Wu (502–550 CE), and sat facing the walls of a cave for nine years before attaining **enlightenment**. A former Taoist **Hui-k'o** became his pupil after proving his sincerity by severing his arm and presenting it to the reluctant teacher. The Ch'an tradition attributed to Bodhidharma an emphasis on motionless, seated meditation and a stress upon the transmission of the tradition outside of the scriptures by means of direct pointing to the mind of the meditator, which enabled aspirants to see into their own nature and attain awakening. The Buddhist tradition attributed several treatises to Bodhidharma, but their historical authenticity is debatable.

BODHIRUCI. A teacher, translator of, and commentator on numerous texts who arrived in Lo-yang, China in 508. Based on his commentary on the ***Daśabhūmika Sūtra***, the text influenced the origin of the Ti-lun school, which regarded Bodhiruci as its founder and served as the forerunner of the **Hua-yen** school. Bodhiruci was also given credit for converting T'an-luan (476–542), a former Taoist, to **Pure Land** Buddhism, who was considered the initial patriarch of the tradition.

BODHISATTVA. A Sanskrit term that literally meant "enlightened being" in **Mahāyāna**. The bodhisattva was distinguished from two other ideal figures: ***arhant*** (fully enlightened being or worthy one) and the ***pratyekabuddha*** (a person who was self-enlightened and did not teach). The Mahāyāna school was critical of these two types because they were selfish, egotistical, cloistered, placid, and inert. In contrast, the bodhisattva worked for his own salvation and that of others, and he also tried to help others achieve happiness and welfare within the world. Keeping in mind his commitment to assist others, the bodhisattva went to the brink of liberation, but he refused to enter complete liberation because of his vow to save all beings and his orientation both within the world and beyond it.

The path of the bodhisattva involved mastery of six early perfections (***pāramitās***) and at a later historical period another four perfections were added to the original list: generosity (*dāna*), morality (*śīla*), forbearance and endurance (*kśānti*), vigor or exertion (*vīrya*), meditation (*dhyāna*), perfection of wisdom (***prajñāpārmitā***), skillful means (***upāya***), vow of resolution (*parnidhāna*), power or strength

(*bala*), and knowledge (*jñāna*). In addition to these perfections, the bodhisattva also developed and ascended the 10 stages (***bhūmis***). As Mahāyāna developed historically, celestial bodhisattvas played an increasingly important role as savior figures for all Buddhists.

BODHISATTVABHŪMI SŪTRA. A **Mahāyāna** text allegedly composed by **Asaṅga**, which expounded the stages (***bhūmis***) of the **bodhisattva**'s path. The text was the 15th largest part of the *Yogācārabhūmi*. Due to it's popularly, it was translated into Chinese by Dharmarakṣa (between 414–418), Guṇavarman (431), and **Hsüan-tsang (647)**. Tibetan and Mongolian translations were also done. The four parts of the book covered the major features and practices of a bodhisattva, subsidiary practices, training outcomes, and a summary of the path.

BODHISATTVA-ŚILA. A Sanskrit term denoting the moral rules and discipline expected of a **bodhisattva**. Because some **Mahāyāna** monks resided within monastic communities and others chose to live outside of such institutions, texts were composed to function as guidelines for moral behavior. Examples of such texts include: *Bodhicaryavatāra* and *Śikṣāsamuccaya*, *Bodhisattva-pratimoksa Sūtra*, and the *Brahmajala-bodhisattva-śīla Sūtra.*

BODHISATTVAYĀNA. A Sanskrit term that meant "vehicle of the **bodhisattva**" that functioned to substitute for **Mahāyāna** (Great Vehicle). In contrast to the way of the bodhisattva stand the Vehicle of Hearers (***Śrāvakyayāna***) and the **Pratyekabuddha** (solitary, non-teaching Buddha), which are considered inadequate from the Mahāyāna perspective because they are not concerned with others.

BODHI TREE. The tree under which **Siddhārtha Gautama** attained liberation after meditating there for 49 days, and it thus became known as the "Tree of Enlightenment." This event gave the tree great symbolic significance signifying awakening to the truth, functioned as a symbol for the center of the world, and was the location under which all Buddhas have attained **enlightenment**. During the 12th year of his reign, King **Aśoka**'s daughter carried a branch of the tree to Sri Lanka on her mission trip. After the original tree in India was destroyed in the seventh century, it was replaced with a branch from

the Bodhi Tree in Sri Lanka, and it was planted in the Mahābodhi temple at **Bodhgayā**, India.

BOROBUḌUR. A term of unknown meaning and **stūpa** located in Java built by kings of the Śailendra and Sanjaya dynasties during the eighth and ninth centuries. Constructed as a giant sacred diagram (***maṇḍala***), there were five terraces of the stūpa, whose walls were carved with bas-reliefs recalling Buddhist lore. There were three circular platforms holding 72 small stūpas around a massive central stūpa. On the lower terraces, different directional Buddhas were represented: **Akṣobhya** (east), **Ratnasaṃbhava** (south), **Amitābha** (west), and **Amoghasiddi** (north). Depictions of **Vairocana** dominated the fifth terrace. As a pilgrim circumambulated the stūpa, he/she witnessed scenes based on the **Buddha**'s life, **Jātaka** tales of his former lives, and **Mahāyāna** literature. By ascending the stūpa, a pilgrim symbolically journeyed from the realm of rebirth (***saṃsāra***) to **nirvāṇa**. After the 14th century, the stūpa was neglected until its rediscovery in the 19th century. It is now an important destination for pilgrims from around the world.

BRAHMA-VIHĀRAS. It literally meant "abode of Brahma" and referred more specifically to four meditative practices: loving kindness (*maitrī*), compassion (***karuṇā***), sympathetic joy (*muditā*), and equanimity (*upekṣā*). It was important for a meditator to radiate these positive qualities outward as widely as possible beginning with oneself, then family, community, and finally the universe. The *Brahmavihāra*s were also referred to as the four immeasurables, the four pure abodes, or the four stations of Brahma. By meditating on them, a person was reborn in the Brahma heaven, which is not nirvāṇa, although it is considered a stage of advancement.

BSAM-YAS. The first Buddhist monastery constructed in Tibet in the latter part of the eighth century. The monastery was located about 30 miles from **Lhasa**, and it was modeled on a structure in Bengal. The monastery adhered to a **Sarvāstivāda** ordination lineage, and it became famous as the location for a debate between **Kamalaśila** and Hva-shang, a Chinese monk, over the issue of sudden or gradual enlightenment. The former monk won the debate, which gave preeminence to the Indian gradual approach in Tibet. *See also* COUNCIL OF LHASA.

BUDDHA. A Sanskrit epithet applied to a person who has achieved enlightenment and derived from a Sanskrit root meaning "awakened." During the present cycle of time, it was applied specifically to **Siddhārtha Gautama**. The term possessed important implications for humanity that was spiritually asleep in contrast to the awakened person. It was presupposed that becoming a Buddha did not occur in a single lifetime, but it took many rebirths and former lives of virtuous conduct to reach the point of Buddhahood. It entailed renunciation of the world and sensual pleasure to enable one to concentrate on achieving liberation from the cycle of rebirth, suffering, and defilements. The Buddhist tradition assumed that there have been many Buddhas in the past and there will be additional figures in the future, although there was only one Buddha for an era. The **Yogācāra** school of **Mahāyāna** developed the notion into the three bodies (***trikāya***) of the Buddha, which rendered him into an incarnational and cosmic being.

BUDDHABHADRA (359–429). A **meditation** master and translator of the **Sarvāstivāda** school who was invited to China in 409 where he worked on translations. He had a disagreement with another renowned translator, **Kumārajīva** in **Ch'ang-an**, possibly over the lifestyle of the monks there and their close connection to the court. He traveled to Lu-shan in the south where he resided with Hui-yüan before moving to Chien-k'ang, a southern capital city. At this location, he continued with his translating of such texts as the ***Avataṃsaka Sūtra***, primary source of inspiration for the **Hua-yen** school, the ***Nirvāṇa*** *Sūtra*, *Mahāsaṃghika-vinaya*, and many other texts.

BUDDHADATTA (? 300–400). A **Theravāda** monk and successor of **Buddhaghoṣa** born in Uragapura, a southern Indian city. He became a monk at the **Mahāvihāra** in Anurādhapura, Sri Lanka. He composed important works such as the *Vinaya-vinicchaya*, the *Abhidhammāvatāra*, *Uttara-vinicchaya*, and the *Rūpārūpavibhāga*. According to legend, he met Buddhaghoṣa, but this encounter is unconfirmed by scholars.

BUDDHADHARMA. Literally "Buddha teaching or doctrine." This technical term was used in a non-sectarian fashion by different schools to refer to the teachings of the **Buddha** or as Buddhism in the West. In Southeast Asia, Buddhism is called *Buddha-sāna* (practice of morals and **meditation**).

BUDDHAGHOṢA (fifth century). He was considered to be the greatest Buddhist commentator on the **Pãli** canon as evidenced by his name, which means "voice of the Buddha" given to him after he became a monk. According to the ***Mahãvaṃsa***, he was born into a Brahmin family living near **Bodhgayã**, was converted to Buddhism by Revata, journeyed to Sri Lanka, and lived at the **Mahãvihãra** in Anurãdhapura where he began to translate commentaries into Pãli. Besides his commentarial work, he was famous for his exposition on the path of Buddhism in his ***Visuddhimagga*** (The Path of Purification) divided into three parts: virtue, concentration, and wisdom. Another work attributed to him was the ***Aṭṭlasãlinī*** (The Expositor), which was his commentary on the ***Dhammasangaṇi*** from the ***Abhidhamma Piṭaka***. In this commentary, he argued that the Abhidhamma literature surpassed the *dhamma* (teaching) of the *suttas* (texts) because it presented the definitive classification of the elements of existence in contrast to the haphazard method of the *suttas*, and it was also superior because it originated from the standpoint of absolute truth. Scholars were uncertain about precisely which commentaries were his, although they could be attributed to his school.

BUDDHAKṢETRA. A Sanskrit term that means *Buddha field*, which represented the sphere of influence and activity of an awakened being. Within the context of **Mahãyãna**, the term assumed a cosmological connotation to refer to a **Pure Land** where celestial **bodhisattvas** resided. There were countless such places in the universe, although they were divided into pure and impure fields with the present earth considered an impure field unlike the paradise presided over by **Amitabha**. These Pure Lands played a prominent role in devotional Buddhism where the faithful attained this place by faith in and grace of the bodhisattva.

BUDDHA NATURE. Early Buddhist philosophy used this term to denote a person's potentiality to become a **Buddha**. The method of realizing it and the kinds of people who were capable of realizing it were discussed by Buddhist thinkers. With the development of **Mahãyãna** schools, such as **Yogãcãra**, there evolved notions such as ***tathãgata-garbha*** (literally, "womb room") of the **store-house consciousness** (*ãlaya-vijñãn*a), which represented an embryonic seed that was conceived, grew, and matured into a nascent Buddha.

Vasubandhu (lived during the late fourth century) wrote *Treatise on Buddha Nature* in which he equated it with emptiness and **nirvāṇa**. In Tibet, **Gampopa** (1079–1153) taught that the Buddha nature resided within all sentient beings, although some humans were better situated than others to realize this. *The Platform Sūtra of the Sixth Patriarch* observed that Buddhahood was obscured by impurities and defilements much like clouds obscure the moon. It was thus hidden, and was something that must be uncovered.

The Zen philosopher **Dōgen** (1200–1253) took a radical step by arguing that Buddha nature was equivalent to all sentient and non-sentient modes of existence. Thus humans, plants, rocks, and animals possessed the Buddha nature. In contrast to previous Mahāyāna thought, Dōgen's understanding of the Buddha nature was radical because of its absolutely inclusive nature and the point that Buddha nature was not a potentiality to be actualized in the future, but it was rather an actuality in the present. Dōgen further defined Buddha nature as being and being itself, non-existence, and emptiness. Moreover, Buddha nature was impermanent, which reflected its dynamic and creative aspects.

BUDDHAPĀLITA (ca. 470–540). A founder of the **Prāsaṅgika** branch of the **Mādhyamika** school, who wrote a commentary on the ***Mūlamadhyamaka-kārikā*** of **Nāgārjuna** entitled *Mulamadhyamaka-vṛtti* that was preserved in Tibetan. He was attacked philosophically by the **Svātantrika** thinker **Bhāvaviveka** using a positive dialectic in contrast to the negative method of Buddhapālita. *See also* CANDRAKĪRTI.

BUDDHIST CHURCHES OF AMERICA. It was established in 1899 in San Francisco, which made it one of the oldest Buddhist organizations in North America. It was originally named the *Buddhist Mission of North America* and founded by Shuei Sonoda and Kakuryo Nishijima, but it changed its name after World War II. The organization promoted the teachings of the **Jōdo Shinshū** (True Pure Land) from Japan with its devotional message. It administered to the spiritual needs of Japanese immigrants in the area during its early period, and it has grown nationwide since the 1940s with centers that promote educational programs, such as its institute in Berkeley, California, publications, and increasing membership.

BUDDHIST SOCIETY. It was the oldest Buddhist organization in Europe with headquarters in London and a branch in Ireland. It was founded by **T. W. Rhys Davids**, a prominent Buddhist scholar, in 1907. In 1925, it was replaced by the Buddhist Lodge, which eventually evolved into the Buddhist Society in 1952. The society published a journal *Buddhism in England* dating to 1926 until it was replaced by *The Middle Way* in 1945.

BUN BANGFAI. Literally, this meant in Thai "merit of firing rockets." It was a village festival in Thailand for soliciting rain, on which the lives of villagers depended. In addition to bamboo packed with black powder, the festival included three major sequences: ordination of monks, ecstatic procession in which monks did not participate, and firing of rockets. A distinction was made between a "wishing rocket" that portended good fortune if the rocket flew straight and a "paying respect rocket" that marked the beginning of social license and mischievous behavior during the festival.

BUN KHAW SAAK. A festival observed in Thailand literally meaning "merit with puffed rice," which was connected to the cult of deceased relatives and ancestors. While monks chanted, villagers left packages of puffed rice, cooked rice, and vegetables near the village. It was believed that the dead liked puffed rice because it could not be planted to grow again. In addition, villagers poured water on the ground, which transferred merit to dead relatives in order to assist them in the afterlife.

BUN WISKA. A festival in Thailand intended to celebrate a combination of the Buddha's birthday, enlightenment, and death. In the month of May, villagers fed monks in the morning, and at night there was a procession with lighted candles and joss sticks. The villagers circumambulated the village three times in a clockwise direction.

BUSSHŌ. *See also* BUDDHA NATURE.

BU-STON (BUTÖN RIN-CHEN-GRUP) (1290–1364). A Tibetan historian, teacher translator, and editor trained as a Kagyü monk, who taught at the college of Zhalu. He played an important role in the redaction and reclassification of the Tibetan canon. In addition to

numerous commentaries, he composed works in his own name, such as *Doctrinal History*, that cover the history of Buddhism in India, Nepal, and Tibet, which emphasized the diversity of Buddhism in various schools adhering to different textual traditions.

– C –

CAITYA. A Sanskrit term (*ceitya* in **Pāli**) that serves as another term for **stūpa** or burial mound, although it was usually devoid of relics. The term also referred to a sanctuary used for the purpose of assembly. There was a brief devotional cult associated with these monuments as suggested by a school called *Caitikas*. The earlier monuments were locations with monasteries.

CAKRA. A Sanskrit term meaning "wheel, circle, sacred diagram" (***maṇḍala***) and, later in **Tantra**, "psychic body centers." Early Buddhism used the term symbolically to refer to the teachings of the **Buddha**, especially the **eightfold path**, and the cycle of causation. Within Tantric Buddhism, *cakra* referred to psychic body centers located along a person's spinal cord, although this was sometimes ambiguous in certain texts. Some texts identified them as: (1) *maṇipūra*, (2) *andhata*, (3) *viśuddha*, and (4) *uṣṇiṣa kamala*. A meditator stimulated the energy in the lower *cakra* and got it to rise to the top, representing a union of male and female elements that represented liberation. The number of actual *cakras* ranged from three to six depending on the meditational tradition.

CAKRAVARTIN. A Sanskrit term meaning "wheel turner," which referred to a universal ruler in Hinduism and the wheels of his chariot, but was connected to the Buddha's life when it was predicted that he would become a universal monarch or a universal teacher. It thus functioned as an epithet for the **Buddha**. The term assumed an ethical and moral dimension with edicts of King **Aśoka**, and it signified an ideal ruler and secular counterpart of the Buddha, who turned the wheel of the teachings.

CANDASĀRA BUDDHA. A sacred image of the **Buddha** that was 13 feet tall located in Mahāmuni Paya at Mandalay in Myanmar

(Burma). According to popular belief, this statue was the only exact likeness of the historical Buddha who allegedly traveled to the site before his death. Worshipers have covered the bronze statue with layers of gold leaf as an expression of their piety and generosity.

CANDRAGUPTA MAURYA. Grandfather of **Aśoka** and founder of the **Mauryan dynasty**, who extended the territory of the prior Nanda dynasty and defeated the Greeks in 305 BCE, gaining additional land in the northwest after signing a treaty. As part of the treaty, Megasthenes, the Greek ambassador, assumed residence in the capital and became a keen observer of Indian life. After a 24-year reign (around 324–300 BCE) and further expansion, his son **Bimbisāra** succeeded him. There is commentarial evidence in the ***Theragāthā*** that he was not favorably disposed to Buddhism. According to legend, Candragupta converted to Jainism and terminated his life by starvation.

CANDRAKĪRTI (ca. 650). A philosopher of the **Prāsaṅgika** branch of the **Mādhyamika** school influenced by the logic of **Dignāga** who opposed the philosophy of **Bhāvaviveka** and his positive dialectic. As a successor of **Buddhapālita**, he attempted to adhere to the spirit and intent of **Nāgārjuna**'s thought by using his distinction between two levels of truth: worldly truth (*saṃvṛti-satya*) and absolute truth (*paramārtha-satya*), and the *reductio ad absurdum* method that exposed the internal contradictions of an opponent's position. Candrakīrti wrote a commentary, the *Prasannapadā*, on Nāgārjuna's central text the ***Mūlamadhyamaka-kārikā*** and an outline of the **bodhisattva**'s path, the *Madhyamakāvatāra*.

CAO DAI. It literally meant "supreme palace" or "high throne," which suggested the highest god. It was specifically a syncretistic religious movement founded in Vietnam by Ngo Van Chieu (1873–1932) in 1929. Its syncretistic nature was evident from the blending of Buddhist, Confucian, Taoist, and folk spirits. The movement acknowledged three revelations: Confucianism, Taoism, and spirit worship. Buddhism and Christianity were part of the initial two, and Cao Dai represented the third. By means of divination, god continued to communicate with humans. It was necessary to worship four times a day, to practice vegetarianism, and adopt non-violence, which would lead to harmony in the universe as *yin* and *yang* forces were balanced. Cao

Dai's organizational structure was modeled on Roman Catholicism. It was believed that god, Cao Dai, created the world with a mother goddess, Duc Phat Mau.

CARIYĀ-PIṬAKA. A book within the ***Khuddaka Nikāya*** of the **Pāli** canon that contained stories about the Buddha's former lives preached by the **Buddha** at the request of **Śāriputra**. The narratives were verses coordinated with tales from the prose sections of the ***Jātaka*** stories. The stories were lessons about proper conduct and emphasized the perfections necessary for enlightenment. According to Buddhist tradition, Dhammapāla composed a commentary on this work

CARUS, PAUL (1852–1919). A native of Ilsenburg, Germany, he earned a doctorate from Tübingen University in 1876, served as a teacher at a military academy, moved to England, and then immigrated to America, where he became an editor, author, and philosopher. After publishing some essays in the journal *Open Court*, he was appointed its editor in 1887 until his death. From 1890–1919, he edited the *Monist*, a quarterly journal, and eventually helped to establish the the Open Court Publishing Company. He also helped to expose Americans to Buddhism by sponsoring such figures as Anagarika Dharmapala, Soyen Shaku, and D. T. Suzuki. Carus published numerous books, including an introduction to Buddhism.

CATUḤŚATAKA. Title of *The Four Hundred Verses*, a work attributed to **Āryadeva** (second century) of 16 chapters with the initial eight expounding **Mādhyamika** philosophy and the final eight chapters refuting opponents.

CATUḤSTAVA. Four hymns attributed to **Nāgārjuna**, founder of the **Mādhyamika** school, although their precise authorship has been disputed by scholars. The four hymns praised the Buddha's enlightenment, and they are: *Lokātīta-stava* (Transcending the World), *Niraupumya-stava* (Peerless), *Acintya-stava* (Inconceivable), and *Paramārtha-stva* (Ultimate Truth).

CELEBRATED CHRONICLE. A history of Buddhism authored by Samantapāsādika Sīlavaṃsa (15th century), a Burmese figure of the **Theravāda** school. The narrative recounted the early history of the

religion and the Buddha's alleged visit to Myanmar (Burma) with a large group of monks.

CETANÃ. A **Pãli** term meaning "intention, volition, or motivation." The term played an important role in Buddhist ethics in determining the karmic consequences of an action because it was an omnipresent mental function.

CHADŌYU. A Japanese term meaning the "way of tea," which was one of the aesthetic ways of Japanese culture with a strong historical connection to **Zen**. Tea, which was a well-known drink by the time of Confucius (ca. 500 BCE), was introduced to Japan by Buddhist monks who had studied in China. During the early **Kamakura** period (12th century), *matcha* tea (a powdered bitter variety) was introduced to Japan by **Eisai**. From Japanese Buddhist temples, tea spread to other areas of Japanese society, which evolved into social tea gatherings and even competitions (*tocha*) aimed at distinguishing among teas that became affairs of excess or extravagance. **Zen** Buddhist legend associated tea with its legendary founder **Bodhidharma** who tore off his eyelids after falling asleep while meditating and threw them to the ground whereupon tea plants grew. Within **Ch'an** monasteries, tea drinking became ritualized with offerings made to Bodhidharma and to tea itself.

The development of the tea ceremony culminated with Sen no Rikyu (born in 1522 in the city of Sakai), who was considered the greatest master of the art and a former Zen trainee. Rikyu's way of tea became more individualistic, simple, frugal, natural, serene, and a purposeless human activity. The art of tea was closely associated with samurai warrior etiquette and Buddhist discipline, making the way of tea a meditation in action. After an emotional rift developed with his patron, Toyotomi Hideyoshi, Rikyu was instructed to commit *seppuku* (ritual suicide), which he did after drinking tea with an official witness.

CH'AN. An important school of **Mahãyãna** in China that traced its more immediate origin back to **Bodhidharma**, an Indian meditation master and 28th Indian patriarch and first patriarch of the school in China who arrived between 516–526. The term *Ch'an* was derived from a briefer Chinese attempt to translate the Sanskrit term ***dhyana***

(meditation) from the term "*chan-na*," which was rendered **Zen** in Japan. Thereby, Ch'an literally meant "meditation school," which interpreted itself as eschewing or mistrusting doctrine, texts, intellect, reason, and intentionality. Ch'an viewed itself as a direct transmission of the truth from the mind of the master to that of the disciple. There was an emphasis on naturalness, spontaneity, and iconoclasm. In addition to the practice of meditation, Ch'an stressed the necessity of manual labor, and used a variety of teaching methods, such as the ***kōans*** (an enigmatic statement made by masters in response to a question), shouts, finger rising, and physical violence.

Ch'an developed into various lineages throughout its historical evolution and some of these disappeared, leaving the **Rinzai**, which was traced back to **Lin-chi I-hsüan (d. 866)**, and **Sōtō** schools, which originated with **Tung-shan Liang-chieh (807–869)** and his disciple Ts'ao-shan Pen-chi (840–901), as the major divisions in Japan.

CH'ANG-AN. An ancient capital of China during the Sui and **T'ang** dynasties located in the north, which is now Xi'an (Hsien). In addition to being a center of trade at the eastern end of the Silk Road, it became a major center of Buddhist activity with the importation of religious objects and scriptures brought by monks. Its scriptures proceeded to be translated by monks, such as the renowned **Kumārajīva** and others.

CHANNA. The **Buddha**'s charioteer who drove him from the palace to the forest on the night that he renounced the world. Channa returned to the palace with the Buddha's horse, hair, sword, and ornaments. He later became a monk, but he was penalized after breaking a rule and not admitting his guilt.

CHAO-CHOU TS'UNG-SHEN (778–897). Famous **Ch'an** monk of the **T'ang** period in China, who used innovative and spontaneous teaching methods. He was a disciple of **Nan-ch'uan P'u-yüan (748–835)** and renown for his wandering lifestyle until age 80 when he decided to settle in one place. His encounters with disciples were preserved in the *Blue Cliff Records* (**Pi-yên Lu**) and the *Gateless Barrier* (**Wu-mên Kuan**). He was known for responding "nothing" to a question about whether or or not a dog possessed the Buddha nature. During his career, he tried to reconcile Ch'an and Taoism.

CHAPATA. The name of a Mon monk in Myanmar (Burma) who was the leader of a group of five monks who traveled to Sri Lanka around 1180 to study **Theravāda** Buddhism as it was practiced on the island. They were ordained in Sri Lanka and spent 10 years there. The group became known as the Sinhalese Sect, and they possessed the authority to ordain monks when they returned to Myanmar in 1190. According to legend, this initiated the rise of Theravāda Buddhism in Myanmar.

CHENREZI (SPYAN-RAS-GZIGS). Tibetan name for the **bodhisattva Avalokiteśvara** literally translated as the "Lord Who Looks Down." In Tibetan mythology, he was incarnated as a monkey who became an ancestor of the Tibetan people after his sexual union with an ogress. He was historically closely associated with King Songtsen Gampo, and the fifth Dalai Lama, Ngawang Losang Gyatso (1617–1682), is believed to be an incarnation of him. Avalokiteśvara is a bodhisattva known for taking pity on humans suffering on earth. His iconographical depiction as a being with a thousand arms and 11 heads recalled his ability to help humans and to witness their suffering.

CHEN-YEN-TSUNG. It represented the name of the esoteric or tantric school of Chinese Buddhism that stressed the use of **mantras** (sacred formulas), ***mudrās*** (hand gestures), and secret teachings, and emphasized the importance of a teacher. The school owed its origin to the arrival of a series of Indian monks: Śubhakarasiṃha (c. 637–735), Vajrabodhi (c. 671–741), and Amoghavajra (705–774). The school attempted to use the pervading cosmic energy that radiated from a center with the emanating energies represented by a deity, **bodhisattva**, or **Buddha**. The primary figure at the center was identified with **Vairocana**, the Sun Buddha, from whom all energies emanate. The school enjoyed a brief history in China of only a couple of centuries, but it was transported to Japan by **Kūkai** (774–835), becoming the **Shingon** or esoteric school. *See also* TANTRA.

CHIH-HSÜ (1599–1655). A Chinese monk who revitalized the **Pure Land** school during the Ming dynasty. A former Confucian and opponent of Buddhism, he converted to the religion after exposure to writings by Yün-ch'i Chu-hung (1532–1612). He experienced an awakening while practicing **Ch'an**, studied **Vinaya**, and turned to

Pure Land when he became seriously ill. After studying **T'ien-t'ai** doctrines for a period of time, he became ill again and turned to Pure Land at age 56 from which he did not deviate again in his life, devoting time to composing poetry and texts related to Pure Land.

CHIH-I (538–597). Founder of the **T'ien-t'ai** (Heavenly Terrace) school in China, even though tradition designated him as the third patriarch. The school was named after a mountain near which he lived later in his life. He adopted the ***Lotus Sūtra*** because he thought that it represented the essence of Buddhism. His method of classifying scriptures (*p'an-chiao*) turned the *Lotus Sūtra* into the supreme sacred text. In addition to attempting to unify all schools of Buddhism, he wrote an important work on meditation *Mo-ho chih-kuan* (The Great Calming and Insight), which involved calming the mind of agitation and impure thoughts, fixing the mind on the present, realizing the non-duality of the mind, exercising wisdom, exposing illusions of the mind, and achieving insight into emptiness and contemplation. The notion of *chih-kuan*, which was attained simultaneously, formed a harmonious tension in which reality was correctly understood and Buddhahood attained. His doctrine of the 3,000 realms elaborated the idea that all things form a unity. Because one moment of thought contains 3,000 realms immanent within it, it was thus possible to know 3,000 realms in one instant of consciousness. And since all existent things interpenetrated, phenomena were identical with conscious action. He called this unity absolute mind, which in turn was called thusness or suchness, storehouse consciousness, triple body (***trikāya***), and **Buddha nature**.

CHIH-KUAN. Chinese translation of the Sanskrit terms ***śamatha*** (calm) and ***vipaśyanā*** (insight), which related to calming an agitated and restless mind and gave rise to insight. By control of the body and sense organs, a meditator was able to overcome hindrances through *chih*, and turned inward to the mind in order to gain insight about the formless nature of the mind and then realize emptiness (***śūnyatā***). The Chinese meditation master Chih-i of the **T'ien-t'ai** school explains this more fully in his meditation manual *Mo-ho chih-kuan* (The Great Calming and Insight).

CHING-T'U TSUNG. A school of Chinese Buddhism translated as the **Pure Land** school that advocated devotion to **Amitābha** (A-mi-t'o

in Chinese and **Amida** in Japanese). **T'an-luan** (476–542 CE) was the first genuine master of the Chinese Pure Land lineage, and he was credited with starting the practice of reciting and meditating on the name of Amitābha because he believed that the name of the **bodhisattva** possessed an inherent, creative power that purified a person's mind and secured a person's rebirth in the Pure Land. He attempted to spread his teachings throughout Chinese society. He argued that by relying on the name of Amitābha, a person became an "other powered person" in contrast to the "self-powered person," who relied on his own practice of discipline and meditation. The latter type of person's attitude was based on a dualistic view of reality. One believed that one could build a bridge to infinity, and thus suffered from arrogance and pride, whereas the other powered person relied solely on the bodhisattva. In fact, it was even possible for an evil person to be reborn in the Pure Land because all beings possessed the **Buddha nature** and everyone could be saved by the bodhisattva's grace during this period of historical decline when it was difficult to attain salvation through one's own efforts. This school was exported to Japan where **Hōnen** (1133–1212) founded the **Jōdo Shū**.

CHINUL (1158–1210). A Korean reformer and revitalizer of Buddhism who was a member of the **Sŏn** (**Ch'an**) school motivated by the commercialism of Buddhism. He integrated the nine existing lineages into the **Chogye** order while also synthesizing Sŏn with the **Hua-yen** school of China. He stressed the necessity of **kōan** practice along with an emphasis on sudden enlightenment and the need for gradual deepening of the experience as advocated by **Tsung-mi** (780–841). He also accepted the role of scripture and study unlike some radical currents of Ch'an.

CHIN-YING KUI-YÜAN (523–592). A Chinese monk and survivor of the persecution of Buddhism by Emperor Wu of the Northern Chao dynasty. He heroically debated the emperor about Buddhism's right to exist, although the persecution continued until the death of the emperor. During his career, he wrote commentaries on many **Mahāyāna** texts.

CHI-TSANG (549–623). Masterful scholar and systematizer of the **San-lun** school in China, which was based on **Mādhyamika** philosophy, although the school did not endure much beyond its founder.

He presented lectures at the imperial court of the Sui emperor, and he was recognized with the award of National Teacher. Chi-tsang developed the notion of three truths, and his school was accordingly named the "Three Treatise School," which, from his perspective, represented a middle way between affirmation and negation. It was spiritual insight that enabled one to see that neither affirmation nor negation was required. Although the school died out in China, it was taken to Japan by Ekwan, a disciple of the master, where it was called *Sanron*.

CHÖD. A Tibetan term that literally meant "cut off" that was associated with a meditation method intended to eliminate beliefs about the self and fears related to dissolution of such a conviction. This was accomplished by offering parts of one's body to demons to consume, which was preferably performed at night in a cremation ground. A practitioner moved from a belief in the existence of the demons to an awareness of their non-existence. This practice was introduced into Tibet by an Indian ascetic named *Phadampa Sangyé* (d. 1117).

CHOGYE ORDER. A celibate Korean order of monks. The name of the order can be traced to a mountain associated with the master **Chinul** (1158–1210) and his **Sõn** (Ch'an) school. During World War II, it opposed the married Japanese T'aeko order, and after the war it succeeded by legal means to exclude married clergy and took control of monastic property.

CHUNG-T'U. Chinese translation of the Sanskrit term ***Sukhãvatī*** **(Pure Land)**. Rebirth into this realm, presided over by **Amitãbha**, was the goal for members of the Pure Land school, which was considered an easier path to liberation for lay followers unable to become monks.

CITTA. A term with a Sanskrit root meaning "to think" that was often translated as "mind or thought." The term was closely associated in early Buddhism with *manas* (intellect, mind) and ***vijñãna*** (consciousness). More precise distinctions were drawn by later Buddhist schools with some thinkers equating it with ***bodhicitta***, and were intrinsically luminous, free of attachments, and concepts because it was empty by nature. The **Yogãcãra** school equated it with the **store-**

house consciousness, a repository for all the physical and mental karmic seeds. It was not usually to find in the texts of this school a conjunction *"citta-mãtra,"* which was translated as "mind-only" or "consciousness only." If everything was empty, it was consciousness only that endured as the false distinction between subject and object faded.

CIVARA. Referred to the robes worn by monks and nuns. Some ascetics of India went naked or wore garments made of grass, tree bark, owl feathers, deerskin, or hair. In the initial couple of decades of Buddhism, the Buddha and his disciples wore discarded rags. But monastic texts specified three robes may be worn by monks: an inner robe used as underclothing extending from the waist to the knee, an upper robe covering the shoulders worn as a toga, and an outer double robe. Two additional robes were necessary for nuns: a robe covering the upper body and breasts and a bathing robe. Bathing naked for either monks or nuns was forbidden by the monastic code. Monks were forbidden to enter a village unless they wore the three robes. These robes could consist of many different fabrics, although it was forbidden to decorate robes with gold or silver trim. Monks and nuns were expected to repair their garments until new ones were donated to them at the annual ***kaṭhina*** ceremony held at the conclusion of the rainy season. The colors of monastic robes differ according to country: yellow or ochre in India and Sri Lanka, brown, grey, or blue in China and Korea, maroon in Tibet, and black in Japan. The purple colored robe in China and Japan was a mark of a distinctive and honored monk.

COMMUNITY. *See also* SAṂGHA.

COMPASSION. *See also* KARUṆÃ.

CONSCIOUSNESS. *See also* ÃLAYA-VIJÑÃNA; FA-HSIANG; MANAS; TATHÃGATA-GARBHA; VIJÑÃNA.

CONZE, EDWARD (1904–1979). Born in London of German origin and receiving his doctorate in Germany, he became a renowned Buddhist scholar for his work on the Perfection of Wisdom (**Prajñãpãramitã**) literature of **Mahãyãna**. Besides translating some

of these texts, he also published over 24 more specialized books and a couple of books on Buddhism that were accessible to a general readership: *Buddhism: Its Essence and Development* (1951) and *Buddhist Thought in India* (1962). In the 1930s, Conze fled Nazi Germany and resided in England, and he found teaching positions in England and America. A partially published autobiography has appeared, *Memoirs of a Modern Gnostic*.

COSMOLOGY. Ancient Buddhists taught that there were innumerable world systems like the one that they inhabited in an infinite sea of time and space. It was impossible to precisely determine how the world originated, but it was governed by natural laws and was subject to a cyclic flow of time that was divided into eons (Sanskrit: ***kalpa***), which represented the duration of time between the origin of the world and its destruction after which the cycle commenced again. The early Buddhist cosmos contained three tiers containing 31 planes of existence, which descend from the base of Mt. Meru, or center of the cosmos. The mountain was surrounded by four continents with Jambudipã (India) located in the south. The earth was established on water that rested on wind, which in turn resided on space. This conception suggested a lack of stability because there was no substantial ground.

The three tiers consisted of the world of non-form (*arupa-loka*), the world of form (*rūpa-loka*), and the world of desire (*kãma-loka*). Each world was subject to the law of cause and effect (**karma**) and to the cycle of rebirth, and it was arranged hierarchically from the finest and most spiritual at the top to the grossest at the bottom. Human beings resided in the realm of desire, an elevenfold sphere of pleasure and a sevenfold realm of sensual bliss, on the fifth level. The world of desire included a fourfold realm of punishment, which consisted of the following: demon (*asura*) world, hungry ghost (*preta*) world, animal world, and various hells. Moreover, there was a threefold division of the heavens and assorted divine beings, which reflected the influence of Hindu culture.

With the advent of **Mahãyãna**, the cosmology changed as evident in the ***Lotus Sūtra***, where the 16 sons of the Buddha were located on each of the eight compass points. The father, or Buddha, symbolized the center of what was a symbolic ***maṇḍala*** (sacred diagram), which suggested the coexistence of the various buddhas in time and space

and sharing of the same wisdom by way of the father. Mahāyāna cosmology required that there could not be two buddhas in a single space. This was especially evident with the cosmology of **Pure Land** schools in which celestial **bodhisattvas** occupied their own space, such as **Akṣobhya** in the east, **Amitābha** in the west, **Amoghasiddhi** in the north, **Ratnasaṃbhava** in the south, and the center occupied by **Vairocana**, which was a different type of sacred diagram in comparison to the *Lotus Sūtra*.

COUNCIL OF KANIṢKA. The alleged fourth council named for the sponsoring king in Gandhāra around 100 CE. The monk Vasumitra supervised the council and was assisted by the renowned **Aśvaghoṣa**. Along with 499 attending monks, their task was to compile a new monastic code, compose a commentary on the **Abhidhamma** text that was entitled the *Jñānaprasthāna*, which became a standard work for the **Sarvāstivādins**, who were supported by the king. There were legends about how the commentaries were preserved on copper plates and sealed in stone caskets, how the king sought to imitate King **Aśoka**, and how a text entitled the ***Mahāvibhāṣā*** was constructed that embodied **Sarvāstivāda** doctrines, although some scholars thought that this text was later than the date for the council.

COUNCIL OF LHASA. The name of the council was a misnomer because it more accurately referred to a debate at **Samyé** in Tibet in 742. The disagreement focused on the problem of sudden versus gradual **enlightenment**. The principal debate occurred between the Indian monk **Kamalaśīla**, who argued for the traditional gradualist position, and the **Ch'an** monk Hvashang, who argued for sudden enlightenment. The Indian monk won the debate, which settled the question, and the gradual position was adopted in Tibet.

COUNCIL OF PĀṬALIPUTRA I. A council allegedly convened around 250 BCE to settle disputed questions about the nature of the **Buddha** and doctrine, which resulted in a major schism between the **Sthaviras** (Elders) and the **Mahāsāṃghikas** (Great Assembly). The former body was more conservative and less open to innovation, whereas the latter group was more inclusive by embracing lay people, amenable to doctrinal innovation, incorporating devotional prac-

tices, and stressing the Buddha's supernatural qualities. The council focused on five disputed points presented by the monk Mahādeva, which were rejected by the Sthaviras because they adhered to the Buddha's essential human nature and not his compassion and supernatural qualities. Another problem for the council was related to monastic rules introduced by the Sthaviras that were not accepted by their opponents. There was a lack of canonical sources for this council, and it was not accepted as the Third Council by **Theravāda** Buddhists, who adhered to a later council during the reign of **Aśoka** as the third one. The historicity of this council has been questioned by scholars because textual sources for this council are over 400 years older than the alleged event.

COUNCIL OF PĀṬALIPUTRA II. A council dated around 250 BCE during the reign of **Aśoka** that can be confirmed by accounts in the ***Mahāvaṃsa*** and ***Dipavaṃsa*** of the **Pāli** canon and accepted as the third council by the **Theravāda**. The council was called to settle problems related to lax practice and unorthodox thought. The king played a pivotal role in the dispute along with **Moggaliputta Tissa**, a respected monk. The king questioned monks to discern which ones adhered to the orthodox **Vibhajjavāda** (distinctionist) position and expelled those from the order who did not accept this position. It was possible to find a summary of the various heretical positions in the ***Kathāvatthu*** of the **Abhidhamma** literature of the Pāli canon.

COUNCIL OF RĀJAGṚHA. According to traditional legend, it was the first Buddhist council after the death of the **Buddha** in order to establish the authoritative teachings and discipline of the founder on a site in the capital donated by King **Bimbisāra**. This council established the validity of the oral traditions by dividing them into initially two baskets (*piṭakas*), consisting of discourses or sermons, along with historical and organizational material, and eventually a third basket. A senior monk, **Kaśyapa**, supervised the council, and he utilized the memory of **Ānanda** to recall the actual sermons of the Buddha and Upāli for monastic rules. Historians have called into question this traditional account of the origin of the canon because internal evidence suggested a later date for the establishment of the canon.

COUNCIL OF RANGOON. According to **Theravāda** recollection, this represented the sixth council in Buddhist history held in 1954 in Myanmar (formerly Burma) to commemorate the 2,500th anniversary of the **Buddha**'s death. Approximately, 2,400 monks attended over a two-year period. Besides the commemorative nature of the council, it was intended to edit and recite the canon.

COUNCIL OF VAIŚĀLĪ. The second Buddhist council organized to confront disputes about monastic discipline. This council resulted in a split of the community into two sects: **Sthavīras** (Elders) and **Mahāsaṃgikas** (Great Assembly). The former group claimed to preserve the genuine teachings and discipline of the Buddha by emphasizing the importance of monastic life for genuine practice, and it stressed the authority of monks within the Buddhist community. The Mahāsaṃghikas were lay-orientated in the sense that they allowed lay followers into their meeting, and were sympathetic to popular religious values and practices, such as depicting the Buddha as a more divine being. A number of groups subsequently split from these two groups.

CRAVING. *See also* TṚṢṆA.

– D –

DAIMOKU. It referred to chanting "*Namo myōhō renge kyō*" (Homage to the ***Lotus Sūtra***) by members of the **Nichiren** sect of Japan that held the text to be the epitome of Buddhist teachings. It was believed that chanting expressed faith and imparted wisdom and liberation upon the chanter. This sect was known in Japan as **Sōkagakkai** and the Nichiren Shōshū of America, and it traced its origin back to the prophet Nichiren (1222–1282).

DAINICHI. Name of the cosmic Buddha of the **Shingon** (esoteric) school of Japan. In Sanskrit, Dainichi was identified as Mahāvairocana. Dainichi was the reality in all phenomena, and he revealed the six elements—earth, water, fire, wind, space, and consciousness—in their harmony. Within the Shingon system, the microcosmic individual's mind, speech, and consciousness had to be integrated with the macrocosm represented by Dainichi, which was

accomplished by using ***maṇḍalas*** (sacred diagrams), ***mantras*** (sacred utterances), and hand gestures (***mudras***).

DAINICHI NŌNIN (d. 1194). A Japanese Zen master who achieved enlightenment without a teacher and established the short-lived Daruma school. The term *Daruma* could be traced back to the **Bodhidharma**, the legendary founder of **Ch'an/Zen**. To legitimate his status, he sent two disciples to China, where Yü-wang Cho-an of the Lin-chi lineage confirmed his enlightenment because Dainichi did not want to be labeled a private enlightened being and unauthorized teacher. As his fame spread, many students came to study with him. According to a tradition, he was a killed by a nephew, but many scholars doubt the authenticity of this account. After his death, many of his former students drifted to the **Sōtō** school of **Dōgen**.

DĀKINĪ. In Sanskrit, the term was related to the verbs "to summon" or "to drum," and was sometimes translated as female witch. They were depicted as flesh-eating attendants of the goddess Kālī within Hinduism, whereas they became attendants and sexual partners of yogins in Tibet, appearing as extremely ugly or very beautiful. Tibetans identified them as "sky-goers" because of their ability to fly. They were often depicted as naked, and they functioned to inspire yogins, transmitted secret teachings in dreams, and assisted yogins with the acquisition of powers. Some Tibetan traditions believed that they assumed human form and took responsibility to guard secret texts hidden from humans.

DALADA MALIGAWA. Proper Sinhalese name for the Temple of the Tooth in Kandy, Sri Lanka, which contains the tooth relic of the **Buddha**. The temple was built by rulers from 1687 to 1707 with additional work occurring from 1747 to 1782. The tooth relic was housed within a jewel-covered **stūpa** during the annual ***Esala Perakhera*** festival, or simply called "The Procession." The tooth was placed on the back of an elephant under a canopy and paraded through the streets, which gave all citizens an opportunity to see it.

DALAI LAMA. A term of Mongolian derivation that literally meant "great ocean (*dalai*) and teacher (*lama*)" used to refer to the leader of Tibetan Buddhism, who was believed to be an incarnation of the **bodhisattva Avalokiteśvara** within the **Gelugpa** sect, Order of Virtue.

The term was initially conferred on Snam Gyatsho (1391–1474) by Altan Khan, a Mongol ruler of Kokonor. The name was then applied to two predecessors and all subsequent incarnations reaching to the present 14th Dalai Lama (b. 1935) at the present. The Dalai Lama is associated with the notion of the ***tulku*** (apparent body), a revered teacher believed capable of assuming rebirth in a human body. The *tulku* takes bodily form voluntarily in order to continue his mission to save all beings and complete the vow of a bodhisattva. *See also* DALAI LAMA V; DALAI LAMA XIV; PANCHEN LAMA.

DALAI LAMA V (1617–1682). Losang Gyatsho was often referred to as the greatest incarnation because of his political dexterity dealing with the Manchu government in China. He was also given credit for unifying Tibet and ushering in a golden age of Tibetan culture.

DALAI LAMA XIV (1935–present). Tenzin Gyatso lived in exile in Dharmasala in northeastern India after fleeing in 1959 after mass protest over the Communist Chinese invasion and occupation of Tibet in 1950. During his exile, he has published many books, became an international symbol of peace, and worked to promote the cause of his people. For his humanitarian efforts, he was granted the Noble Peace Prize in 1989. *See also* ECLECTIC MOVEMENT; DORJIE SHUKDEN.

DĀNA. This term meant "giving, generosity, or charity." It was an important Buddhist virtue that had to be executed selflessly and without expectation of reward. Within the **Therãvada**, it referred to laity giving alms to the monastic community and monks giving teachings to the laity. Lay followers received merit for their giving that could benefit them in a future life, and they received greater merit if the monk to whom they give was a virtuous paragon, a practice that placed pressure on monks and nuns to conform to the highest standards of the monastic code. A highly worthy recipient became a "field of merit" for the laity. Within **Mahãyãna** Buddhism, giving was a perfection that a **bodhisattva** had to cultivate, and it was closely associated with compassion (***karuṇã***) and loving kindness (*maitrī*).

DARUMA-SHŪ. Japanese **Zen** school named for **Bodhidharma** that was founded by Dainichi Nõnin (d. 1194). The school honored Bodhidharma with esoteric rites. Its teachings were grounded on three

texts attributed to Bodhidharma along with the Mahāyāna text the ***Śūraṅgama-samādhi Sūtra***. The school dissolved after the death of its founder as disciples joined other Zen orders.

DAŚABHŪMIKA SŪTRA. A Mahāyāna text that described the 10 stages (***bhūmis***) of the **bodhisattva** on his path to enlightenment. This text was part of the larger ***Avataṃsaka Sūtra*** that circulated as an independent text.

DENKŌ-ROKU. A history of the **Sōtō Zen** school in Japan by Keizan Jōkin (1268–1325), which was composed between 1299 and 1301. This invaluable source of history traced the lineage of the school from the **Buddha** through **Dōgen** (1200–1253). The author composed the book by attributing **kōans** and their answers to each member of the linage of some 52 transmitters.

DEPENDENT ORIGINATION. *See also* PRATĪTYA-SAMUTPĀDA.

DEVADATTA. A cousin of the **Buddha** who was converted to the new religion by the Buddha and became an esteemed member of the monastic community. He later became a symbol of treachery and evil for the Buddhist tradition because he attempted to usurp the Buddha's position by subterfuge before actually attempting to assassinate the Buddha. He conspired with Prince **Ajataśatru** to replace the reigning King **Bimbisāra** and the Buddha. The king was deposed and replaced by the prince, but the monk was unsuccessful in overthrowing the Buddha, although at one point he did convince 500 monks to split from the main body of monks and join him after he introduced five new, austere rules, creating a schism in the order. The orthodox community countered successfully when **Śāriputra** and Maudgalyāyana, trusted assistants of the Buddha, convinced the schismatic monks to return to the original community.

DEVĀNAṂPIYA TISSA. King of Sri Lanka from 247–207 BCE who added his first name during a second coronation, meaning "dear to the gods." King **Aśoka** invited him to embrace Buddhism, and later sent his son, Mahinda, to Sri Lanka to convert the king and his court and to introduce Buddhism to the island, and soon young men were being ordained as monks. Tissa donated a park to the Buddhists,

which eventually evolved into the **Mahãvihãra** monastery, and several other monuments. In response to women in his court wanting to become nuns, Tissa requested assistance from Aśoka, who sent his daughter, Saṅghamittã, and other nuns to ordain the island women. They brought with them a branch from the original **bodhi tree** that was planted in the capital, which was symbolic of Buddhism also taking root in the country.

DEVOTION. The importance of devotion in Buddhism could be traced back to the **Buddha** and the cult that developed around him. Within two or three decades after the death of the Buddha a cult developed as evidenced by epithets such as Bhagavã (literally, "one endowed with great riches"), Satthã (teacher), **Tathãgata** (literally, "gone there"), and Mahãpurisa (super or great man). The *Mahãpadana Sutta* of the ***Digha Nikãya*** related that the Buddha bore the physical marks of a superior person because his hands and feet were like a net, he could touch his knees with either hand without bending, his complexion was like the color of gold, no dust could cling to his body, he had a long tongue, eyelashes of a cow, a hairy mole between his eyebrows, and his sexual organ was concealed in a sheath. The *Brahmãyu Sutta* of the ***Majjhima Nikãya*** depicted the Buddha with lionlike jaws, a thousand spokes on the soles of his feet, emitting a bodily radiance, possessing foreknowledge of human events, and having an ability to see into the past and the future.

The Buddha's special status was enhanced after his death by a cult of relics preserved in memorial mounds (**stũpas**) around which the faithful circumambulated and made pilgrimage. These kinds of devotional practices gave devotees an opportunity to acquire merit for a better rebirth and eventually enlightenment. This nascent type of devotionalism exploded into the **Pure Land** movement in **Mahãyãna** Buddhism throughout East Asia, and became the most popular form of the religion practiced by the greatest number of adherents.

DGE-LUGS-PA. *See also* GELUGPA.

DHAMMAJARIG. A term meaning "traveling dharma" and name of a mission in Thailand that was originated in 1963 by Buddhist monks to take their teachings to the hill people of rural parts of the country. The overall purpose of the mission was the integration of

the hill people into Thai society in meaningful political, social, and economic ways.

DHAMMAPADA. A popular and beloved text from the ***Khuddāka Nikāya*** of the **Pāli** canon, consisting of 423 verses in 26 sections arranged according to subject matter. The title meant "verses of the teaching." It represented an anthology of edifying verses from other books of the Pāli canon, other Buddhist schools, and even non-Buddhist sources. A commentary on the text was attributed to **Buddhaghoṣa** called the *Dhammapada-aṭṭhkathā.* Later Chinese and Tibetan versions of the text appeared in the tradition.

DHĀRAṆĪ. A magical formula composed of arbitrary syllables believed to confer powers on the reciter or to create supernatural results. It was similar to a **mantra**, although it was longer than a mantra. An earlier purpose of a *dhāraṇī* was to help a meditator retain teachings, functioning as a summary of longer texts. During the early **Mahāyāna** tradition, it referred to the retention of patience, mantra, words, and meaning when practicing mindfulness, whereas in Tibet it became almost indistinguishable from mantras and functioned as protective charms.

DHARMA. A term that was derived from the Sanskrit root *dhṛ*, meaning "to support or to bear" (*dhamma* in Pāli). The term was used in a variety of ways to mean holy wisdom, salvific truth, teaching, doctrine, and the universal law that governed the universe. As a teaching or doctrine, it was normative and authoritative. **Pāli** commentators taught that it transcended the world and social norms. It stood at the center of Buddhist soteriology because it was a truth that possessed saving power, but it could also protect, support, and preserve a person. The Pāli tradition referred to it as ninefold because it consisted of the four paths, four fruits, and **nirvāṇa** (*nibbāna* in Pāli) and is thus a method of liberation. *Dharma* also referred to the elements of existence in the **Abhidhamma** system, whose reality the later **Mādhyamika** school would deny.

DHARMACAKRA. This term refers literally to "wheel of the teaching or law," which became an important Buddhist symbol to represent the message of the **Buddha**, and, like a turning wheel, the teaching

has no beginning or end and was thus eternal. The importance of the wheel originated with the initial sermon of the Buddha that was referred to as "Discourse on the Turning of the Wheel of the Law." It was depicted with eight spokes, signifying the **eightfold path**. From the perspective of **Mahāyana** Buddhism, this sermon represented the first of three turnings of the wheel with the other two turnings symbolic of the advent of **Mahāyana** and **Vajrayāna**.

DHARMAGUPTAKA. An early Buddhist school among the 18 known schools whose name means "Protectors of the Dharma." They were supported by Indo–Scythian rulers in northwest India, although some sources placed them in the south. They split from the Mahiśāsakas and established their own identity. Their **Vinaya** texts were preserved in Chinese, and their lineage for nuns survived, serving as a source to reintroduce the order of nuns in places where it had ceased to exist.

DHARMĀKARA. A legendary monk who became inspired to achieve enlightenment and was guided by Lokeśvararāja, a Buddha, to liberation and knowledge of the **Pure Land**. After many lifetimes, he achieved his goal by becoming **Amitābha**. His story appears in the ***Larger Sukhāvatīvyūha Sūtra***, where he takes 48 vows related to the nature of existence, which later reflect aspects about life in the Pure Land.

DHARMAKĀYA. Within the **Mahāyāna** context and doctrine of the triple body of the Buddha (***Trikāya***), this was the body of the law, doctrine, or truth, which functioned as the support for the two other bodies (***saṃbhoga-kāya***, body of enjoyment and ***nirmāṇakāya***, body of emanation). In early Buddhism, the term suggested the presence of the **Buddha** after his death in the form of his teachings. In Mahāyāna, it assumed a metaphysical status as primordial existence, a transcendent reality, and perfect enlightenment. It was free from the karmic bonds of action, defilements, and conceptualization. It became equated with the mind of the Buddha in Tibetan thought. The **Yogācāra** school equated it with the ***tathāgata-garbha***, which was also synonymous with the storehouse consciousness. In some contexts, it was considered a cosmic body that was often referred to as the **Ādi Buddha**, suggesting that it penetrated and permeated the

universe and was identical to the essence of knowledge and compassion. In some texts, the three bodies were directly related to the spiritual development of an individual on the path to liberation with the ***dharmakāya*** serving as the pinnacle of such development.

DHARMAKĪRTI (ca. 7th century CE). An influential **Mahāyāna** philosopher who focused on issues of **logic** and epistemology. Dharmakīrti was born in south India and educated at Nālandā University where he was exposed to the logic of **Dignāga** and wrote a commentary on his work known as the *Pramāṇavārttika* that further developed the thought of the logician with reference to topics such as inference, nature of valid knowledge, sense perception, and syllogisms. Dhramakīrti also composed a work on logic, the *Nyāyabindu*, which survived in Tibetan translation. He was convinced that logical arguments could provide certainty about the truth, and **enlightenment** insight could create new meaning.

DHARMAPĀLA (ca. 7th century CE). A student of the logician **Dignāga**, who later became abbot of Nālandā University and died at the young age of 32. As a **Yogācāra** philosopher, he took the school in an idealistic direction by stressing consciousness-only as the sole existing entity, whereas everything else was empty of reality. With the exception of the *Vijñaptimātratā-siddhi* preserved in Chinese that became the basic text for the **Fa-hsiang** school, the bulk of his commentaries have been lost.

DHARMAPALA, ANAGĀRIKA (1864–1933). During his life under the domination of British colonialism, he led a revival of Buddhism by borrowing elements from Protestantism. Born in Sri Lanka with the name *Don David Hewavitarne*, he changed his name to *Anagārika* (meaning "homeless") Dharmapala ("Defender of the Buddhist Doctrine") at the urging of a leader of the Theosophical Society, **Colonel Henry Steele Olcott** (1832–1907). In 1891, Dharmapala created the **Mahābodhi Society** after a visit to the site of the **Buddha**'s enlightenment to regain control of the site for the purpose of uniting Buddhists and to inspire them to make Buddhism permeate the whole of society. He stated that the life of a monk was not the only way to liberation and thus opened the path to lay people. He linked Buddhism with nationalism in Sri Lanka, criticized the worship of

Hindu deities, and rejected the notion that liberation was unattainable in this world. He borrowed from Protestantism in 1808 by forming the Young Men's Buddhist Association to encourage men to perform good deeds for others, observe Buddhist precepts, and support their families, which enhanced self-respect on the island. During his career he was critical of Buddhist monks for not adhering to the highest ideals of the religion.

DHĀTU. This term meant "region or element of many different kinds," such as physical elements, being, consciousness, body, and appearance. The purpose of the various lists of elements was to demonstrate their impermanance. When the term was used in compound word constructs, such as ***dharmadhātu***, it was intended to convey a sense of totality or source of something.

DHYĀNA. A Sanskrit term that was translated as trance, meditation, or absorption, which specifically referred to deep absorption in meditation characterized by pure awareness. After eliminating the five hindrances and achieving one-pointed concentration on a single object (*ekāgratā*), a meditator achieved *dhyāna*, which the **Theravāda** tradition identified as consisting of eight stages with four trance states. *Dhyāna* became the fifth perfection on the path of the **bodhisattva** in **Mahāyāna**, while in Tibetan **tantra** it referred to a process of visualizing a personal deity and other practices. The term formed the names of the **Ch'an** and **Zen** schools, respectively, in China and Japan.

DIAMOND SŪTRA. An abbreviated translation of the influential Sanskrit text *Vajracchedīkā-prajñāpāramittā Sūtra* (literally, "Diamond Cutter Perfection of Insight Sūtra"), suggesting that the text cuts cleanly like a diamond thereby removing false teachings. The composition of this short text of 32 chapters dated to around 300 CE and summarized the teachings about emptiness (***śūnyatā***) essential to some schools of **Mahāyāna** within the context of a dialogue between the **Buddha** and his disciple Subhūtī. *See also* PRAJÑĀPĀRAMITĀ LITERATURE.

DIGHA NIKĀYA. It represented the initial text of the ***Sūtra Piṭaka*** of the **Pāli** canon, consisting of 34 long (*dīgha*) discourses of the **Buddha** covering various doctrines and teachings of competing schools

along with the death of the Buddha. **Buddhaghoṣa** composed a commentary *Surmaṅgalavilāsinī* in the fifth century on the text. It was preserved in the Sanskrit **Mahāyāna** canon as the *Dīrgha Āgama*, and it was partially translated into Chinese by Buddhayaśas in 413. *See also* ĀGAMA; TRIPIṬAKA.

DIGNĀGA (ca. 480–540 CE). Tradition gave him credit for establishing Buddhist logic. He argued that a person, who was assisted by logic, could gain an accurate insight into reality. And from this insight into reality, a person could gain genuine meaning. Two of his compositions on logic were preserved respectively in Tibetan and Chinese: *Pramāṇasamuccaya* and the *Nyāyamukha*. In these works, he rejected the older, five-step syllogism of the Indian Nyāya school and substituted a three-step logical method, examined sense perception and what type of knowledge we could gain from it, whether knowledge was reliable or not, and the connection between images, concepts, and sensations within the world, constructing a complete epistemology. Writing within the context of **Yogācāra** philosophy, Dignāga's influence extended to **Dharmakīrti** (seventh century) and beyond.

DĪPAṄKARA. The name of the first of 24 mythological figures predating the historical Buddha that meant "igniter of fires." According to this narrative, he preached to Sumedha, who was inspired to give rise to the thought of **enlightenment** and adopted the vow of a **bodhisattva** to attain it. Dīpaṅkara predicted the completion of Sumedha's vow with the appearance of **Siddhārtha Gautama**. Dīpaṅkara was also a Buddha of the three ages (past, present, and future) with the Buddha Śākyamuni representing the present and Maitreya the future.

DĪPAVAṂSA. A **Pāli** historical work that meant literally "island chronicle" dating to around the beginning of the fourth century CE, which related the history of Buddhism in Sri Lanka and was the oldest chronicle of its kind. It was highly likely that the text represented an edited version of several chronicles from different authors. The *Cūlavaṃsa* continued the historical narrative from the reign of King Mahāsena (334–361 CE), a point at which the *Dīpavaṃsa* ends its narrative.

DIVYĀVADĀNA. A Sanskrit text that meant literally "the heavenly Avadāna," representing a work of moral and legendary stories in-

tended to edify readers about how karmic activity reaped its eventual rewards. The 38 sections of the text were probably arranged between 200 and 350 CE, although there was evidence of a partial Chinese translation in 265 CE. The content of one section of the text held the ***Aśokāvadāna***, a narrative about the life of King **Aśoka**.

DŌGEN KIGEN ZENJI (1200–1253). Originally a member of the **Tendai** school on Mount Hiei, the Japanese Buddhist tradition gave him credit for founding the **Sōtō Zen** school after he returned from China, having attained enlightenment under the tutelage of Ju-ching (1163–1268), a master of the **Ts'ao-tung** school, while having previously studied under Japanese Zen master **Eisai (1141–1215)**. Dōgen also founded Eihei-ji ("Temple of Eternal Peace") at a remote mountainous part of Fukui Prefecture, which was where he spent the remainder of his life training monks and writing the ***Shōbōgenzō*** (The Treasury of the True Dharma Eye), which was completed just before his death, in which he expounded his non-dualistic philosophy that demonstrated that the Buddha nature was equivalent to all existence including plants, animals, and the inanimate world. His non-dualism extended to the practice of ***zazen*** (seated meditation), which was the primary mode of practice in contrast to the use of **kōans** (enigmatic statements). Dōgen advocated a pure Zen that was free of esoteric elements typical of the Tendai and **Shingon** sects in Japan. Deeply concerned about monastic rules and regulations, he still opened the community to everyone regardless of intelligence, social status, gender, or profession. He also abolished the separation between laity and monks.

DOKUSAN. A formal, ritualized, secret, brief meeting between a student and his **Zen** master to ascertain the extent of the student's progress toward **enlightenment**. It was incumbent upon the student to demonstrate his spiritual progress, and it was the job of the master to help the student and to verify his attainment. The master played the role of a mother hen pecking on the outside of an egg, while the student pecked on the inside of the egg. When the pecking was perfectly coordinated, the student attained enlightenment. *See also* SANZEN; ZAZEN.

DORJE (RDO-RJE). A thunderbolt weapon used by the ancient Hindu deity Indra, it became associated with a diamond (***vajra***) and stands

for the nature of **enlightenment**. Within tantric Buddhism, it symbolized the **Vajrayāna** (Diamond Vehicle) because this path cuts like a diamond, and it represented the masculine aspect, skillful means (***upāya***), and formed a unity with the feminine wisdom (***prajñā***). The **dorje** played an important role in Tibetan ritual as an instrument with odd numbered prongs, constructed of metal and with matching double heads. In ritual contexts, it was conjoined with a bell, which was the feminine element associated with wisdom. *Dorje* and bell symbolized a unity beyond duality.

DORJE SHUKDEN. He was a wrathful Tibetan deity, who functioned as a protector with a cult originating in the 17th century. Many Tibetans believed that he was the restless spirit of Drakpa Gyeltsen (1618–1655), who was an opponent of the **Dalai Lama V** and driven to suicide. Recognition of Dorje Shukden reached its height in the 20th century when he was elevated to Dharma protector, resulting in a sectarian disagreement when the **Dalai Lama XIV** urged Tibetans to cease worshiping this deity. The **Kadampa** school did not obey based on its religious freedom, while the **Gelukpa** school adhered to the request.

DROK-MI ('BROG-MI). He established the **Sakyapa** school in Tibet during the 11th century, having studied in India for eight years. He accepted and advocated new **tantric** texts translated by **Atiśa** and Rin-chen bzang-po in sharp contrast to the **Nyingmapa** school. The abbots of this school were allowed to marry, and thus his son inherited his position.

DROM-TÖM ('BROM-STON DROM) (1008–1064). He founded the **Kadampa** school in Tibet after serving as a disciple of **Atiśa**. The disciple housed his master's ashes in a monastery that he established. Besides emphasizing strict discipline, the school promoted seven doctrinal features: the three scriptural baskets; historical **Buddha**; **Avalotikeśvara**, and his consort, the goddess **Tārā**; and Acala, a protective divine being.

DUḤKHA. A Sanskrit term that was spelled *dukkha* in **Pāli**. It was a basic pre-supposition of the **Buddha**'s thought based on empirical observation that all life was suffering, which represented the First Noble

Truth. The term was wider in meaning than that conveyed by an English translation because the term also suggested pain, sorrow, misery impermanence, and unsatisfactoriness. The Buddha did not deny that there was happiness, but he did assert that the happy moments of life do not last, and their passing brings sorrow. The root meaning of the term was suggestive because it meant an axle that was not centered with respect to its wheel, which suggested that life was disjointed in its present condition. *Duḥkha* could be viewed from three perspectives: ordinary suffering (*duḥkha-duḥkha*), suffering produced by change *(vipariṇāma-duḥkha),* and suffering inherent in conditioned states (*saṃkhāra-duḥkha*). All emotional and mental states characterized by fear, anxiety, frustration of desires, physical and mental degeneration, sickness, old age and death were examples of the first type of suffering. The second type of suffering involved all change that pointed to the temporary nature of joy and happiness in life, whereas the third type was related to clinging to self or ego. This third type supported and made possible the other two types of suffering. Because the self was an ever-changing group of mental and physical aggregates (***skandhas***), there was no permanent self for one to cling to. The cause of suffering was ignorant craving (*tanha*, Sanskrit, ***tṛṣṇa***), or the Second Noble Truth. *Duḥkha* represented one of the marks of human existence along with non-self and impermanence.

DUṬṬHAGĀMAṆI ABHAYA (r. 101–177). Sri Lankan king and hero, whose story was told in the ***Mahāvaṃsa*** about his struggle with Buddhist Tamils (Damiḷas). The term *Duṭṭha* (wicked, spoiled) was a nickname he earned by challenging the masculinity of his father for his unwillingness to fight the Tamils. After his father's death, he won the throne in a struggle with his brother, and then proceeded to engage the Tamil forces and defeated them. Afterward, he turned his attention to Buddhism, and he donated money for construction of **stūpas** and buildings.

DZOGCHEN. The most advanced teaching about reaching **enlightenment** in the **Nyingmapa** school of Tibetan Buddhism, which was called the "great perfection." It was also identified with *ati-yoga* (exceptional practice), and traced back to **Padmasambhava** and refined by Jigme Lingpa (1730–1798). There were three groups of ati-yoga: mental, spatial, and instructional. The last group integrated the initial

two, and developed meditational techniques that could overcome different forms of resistance. Dzogchen enabled a meditator to realize that there was nothing supporting appearances and to see one's **Buddha nature**.

– E –

ECLECTIC MOVEMENT. An 18th-century revolutionary movement that originated in eastern Tibet. The movement took a tolerant view of the various religious schools, and was anti-sectarian because it advocated the value of all schools. The majority of its proponents came from the ranks of the **Kagyü** and **Nyingma** schools. The current **Dalai Lama XIV** has embraced the spirit of the movement.

EIGHTFOLD PATH. The path to liberation discovered by the Buddha and presented as the Fourth Noble Truth, which he conceived as a middle path (*majjhimā patipadā*) between the two extremes of sense indulgence or hedonism and extreme forms of asceticism. The eight steps of the path were divided into three parts: wisdom (*paññā*, 1–2), moral action (*sila*, 3–5), and **meditation** (***dhyana***, 6–8). The initial step was right view or understanding, which meant "to grasp things as they really were," as explained by the **Four Noble Truths**. The second step was right thought, which denoted thoughts of detachment, renouncing sense pleasures, and having malice toward no one. Right speech was the third part of the path, which suggested refraining from lying, slander, gossip, and abusive language. The fourth aspect of the path involved right behavior, and the five precepts served as a practical guide to behavior: (1) do not kill or injure any living creature, (2) do not steal, (3) do not lie, (4) do not be unchaste, and (5) do not drink intoxicants. Right livelihood was the fifth aspect of the path, and it entailed abstaining from a profession that brought harm to others and choosing one that it was ethically righteous. The sixth step was right effort that involved extraordinary exertion and keeping the mind free of evil states. Right mindfulness was the seventh part of the path, which involved a single-minded awareness that enabled the mind to know, to shape, and to liberate itself. It entailed becoming mindful of and controlling one's body, sensations and feelings, and mind. Finally, a meditator achieved the eighth rung of the path identi-

fied as concentration (***samādhi***), which consisted of intense mental focus that led to the four trance states and eventually liberation. Having attained wisdom, the meditator gained insight into the nature of things and realized the truth of the Buddha's teaching because of ones' ability to verify it by oneself. *See also* ĀRYA SATYAS.

EIHEI-JI. A Zen temple founded by **Dōgen Zenji** in 1243 in northern Japan within Echizen Prefecture called "The Temple of Eternal Peace." It was one of the two major temples of the **Sōtō** school with the other named *Sōji-ji*.

EISAI ZENJI (1141–1215). He began his career as a member of the **Tendai** school, before he became the founder of the **Rinzai** school of Japanese **Zen** after traveling to China in 1168 and being exposed to **Ch'an**. Although he continued to be a member of the Tendai school for another 18 years, he returned to China for a period of four years during which he intensively studied Ch'an within the context of the Lin-chi lineage. After an **enlightenment** experience in 1191, he returned to Japan to promote Ch'an by establishing the first Zen temple, Shōfuku-ji, even though he remained a Tendai monk and criticized a monk for trying to establish a new school, which suggested that he never intended to establish a new school himself. Gaining support among the aristocracy and military class for his message and presentation of Zen as a national protector, he was appointed abbot of the Kennin-ji in Kyoto, and he also founded the Jufuku-ji in Kamakura. Even though he taught Zen, Eisai continued to perform esoteric ritual typical of the Tendai school because he thought that it was possible to synthesize Zen wisdom with Tendai secret rituals. The objective of establishing an independent Zen lineage was never realized during his life, but this task was successfully achieved by his followers. Eisai was renowned for introducing tea to Japan and writing the first book about the beverage and its merits, *Kissa-yōjōki*. He was also known as a teacher of **Dōgen Zenji**.

EKAYĀNA. A Sanskrit term that referred to a single vehicle or path within the context of **Mahāyāna** where it was equated with the true **Buddha** path. The ***Lotus Sūtra*** referred to three paths (*triyāna*): **Śrāvakyayāna** (path of lone hearer), **Pratyekabuddhayāna** (path of private, non-teaching Buddha), and **Bodhisattvayāna** (way of com-

passion). Each of these ways converted into a single Buddha path, although it was the final path that was truly identical to the Buddha's path because the initial two paths were skillful means and not genuine. The **Hua-yen** school of Chinese Buddhism, which was based on the ***Avatamsaka Sūtra*** (Flower Ornament Sūtra) referred to itself as a single vehicle and argued that separate traditions were merely partial, incomplete aspects of the one whole. From the **Hua-yen** perspective, separate traditions were stages of development of the Buddhist message and other traditions were mutually complementary.

EMPTINESS. *See also* ŚŪNYATĀ.

ENCHIN (814–891). Japanese founder of the Jimon-shū of the **Tendai** school of Buddhism. He traveled to China in 857 to study the doctrine and esoteric rites of **T'ien-t'ai**, which he advocated on his return to Japan, where he became head of the Miidera in 866. After assuming leadership of the Tendai school, he petitioned the government to make Miidera the primary temple for the dispensing of esoteric rites, a move that caused a split with the monks on Mount Hiei, former site of the school's power base. This disagreement led to a split in the school with the Mount Hiei monks forming the Sanmon school and the Jimon school being located in Miidera.

ENGAGED BUDDHISM. The designation of a contemporary Buddhist movement intended to stress the commitment of Buddhism with various kinds of social, political, and ecological issues. The movement owed its origin to **Thich Nhat Hanh**, a Vietnamese **Zen** monk, in 1963, during the Vietnam War. Within the context of a brutal war, he attempted to find solutions to problems surrounding him and his country by applying Buddhist teachings in a more active way. Nhat Hanh founded the "Order of Interbeing" to promote his position and solve social problems with the purpose of reducing suffering in the world. This emphasis on external socio-political action was balanced by an inward spirituality. The paradigm for this type of approach was the **bodhisattva** who was committed to the goal of **enlightenment** and vowed to alleviate the suffering of fellow humans.

ENGAKUJI. Japanese temple of the **Rinzai** school founded in 1282 by the Chinese monk Wu-hsüeh Tsu-yüan in Kamakura. It represented

the primary temple of the Engakuji sect of Rinzai, and it formed an example of an original temple of so-called "Five Mountains" constructed by the Ashikaga government during the late 13th century with the political purpose of exerting control over **Zen** schools.

ENLIGHTENMENT. In Buddhist texts, it was connected to awakening, awareness, the metaphor of the dawning of light, and was equivalent to the attainment of **nirvāṇa**. Enlightenment was the solution to the root problem of suffering. The traditional **Mahāyāna** dialectic concerning the interrelationship between enlightenment and ignorance meant that enlightenment was distinct from conventional consciousness. Within the context of Mahāyāna Buddhism, the ***Lotus Sūtra*** referred to the seed of Buddhahood, which provided the condition for realization. The initial needs of enlightenment were provided by the teachings of the **Buddha** within the context of a metaphorical process of sowing, maturing, and harvesting. For the Japanese prophet **Nichiren** (1222–1282), chanting the *Lotus Sūtra* was the seed of enlightenment, and contained the entirety of the Buddha's enlightenment, which became accessible to a person when he chanted it. The **Jōdo Shinshu** (True Pure Land) sect of **Shinran** (1173–1262) in Japan used the term *ekō* to designate a process of enlightenment that developed externally to the self. The term *ekō* (turning of merit) embodied two meanings: (1) it stood for a spontaneous religious transformation that he termed "yielding or entrusting" to the reality of **Amida**; and (2) the term referred to a process of redefinition and revalorization of the concept. This meant that Amida and the Pure Land referred, respectively, to perfect enlightenment and partial insight of enlightenment. In contrast to developments in Pure Land schools, Ch'an/Zen schools argued over the distinction between sudden and gradual enlightenment. *See also* ANUPĀDIŚEṢA-NIRVĀṆA; APRATIṢṬA-NIRVĀṆA; BODHI; BODHICITTA; BUDDHA-NATURE; EIGHTFOLD PATH; FIVE DEGREES OF ENLIGHTENMENT; GEDATSU; JÑĀNA; PARINIRVĀṆA; PRAJÑĀ; ŚŪNYATĀ.

ENNI BEN'EN (1202–1280). A Japanese Rinzai monk who was trained in **Tendai** and **Shingon** esoteric rites. In 1235, he traveled to China, and studied with Wu-chun Shi-fan (1177–1249), a **Ch'an** master of the Yang-ch'i branch of the Lin-chi lineage, who presented him with the mark of recognition (***inka-shōmei***). Enni estab-

lished this branch in Japan on his return and made it the dominant form of Rinzai. Because he was willing to provide services to the aristocracy and was rewarded with financial support, he forced the nearby **Dōgen** (1200–1253) to move his temple to Echizen province, where he established Eiheiji. Even though he used Tendai and Shingon rituals, Enni still thought, however, that **Zen** represented the pinnacle of Buddhist teachings and the sole legitimate way to liberation as he states in his work *Jisshūyōdoki* (Essentials of the Way of the Ten Schools). He equated Zen with the Buddha mind that he argued could be realized by practicing the precepts, teachings, and invocation. The precepts represent the outward means, the teachings explain the means, and invocation (***nembutsu***) stands for the effective means. All three practices proceed from and have their origin in the Buddha mind.

ENNIN (784–864). A Japanese monk of the **Tendai** school who studied with the founder of the school **Saichō** beginning at age 15 at Enryakuji, the major temple and locus of the school's power on Mount Hiei, and afterward he became the third abbot of the school. He was in China from 838–847 during the height of the 845 persecution, keeping a diary about his experiences and making it an important first-hand historical source of information about the persecution. While in China, he studied various facets of Buddhism, including **Ch'an meditation** techniques, although he later advocated a form of walking meditation taught by the **T'ien-t'ai** school that incorporated chanting **Amitābha**'s name and seeking a vision of him. Thereby, he incorporated **Pure Land** practices into the Tendai school. He also established Tendai esotericism, which counterbalanced Shingon esotericism.

ESALA PERAHERA. Name of the procession of the tooth relic of the **Buddha** through the streets of Kandy in Sri Lanka. The name of the festival meant the "Procession of the full moon of Esala" because the 10-day event ended on the full moon of July/August. The festival became more intense on the seventh day with more elaborate ceremonies and a longer parade route. The case-enclosed tooth relic was taken from its temple in Kandy called the Dalada Maligawa, placed on the back of an elaborately decorated elephant, and paraded through the streets. The event also incorporated local deities who were protectors of the island: Nātha, Viṣṇu, Skanda, and the goddess Pattinī.

ETHICS. Buddhism did not have a precise equivalent for the English term as an analysis of or guideline for proper conduct. But this observation did not mean that the religion was devoid of ethics. Buddhism drew a distinction between rules of discipline (***vinaya***) and virtues (***sīla***). Rules should be followed because they were the correct course of action, whereas virtues represented the foundation of the moral life, and they allowed a virtuous person to develop thought (*citta*) and wisdom (*paññā*), even though virtue by itself was insufficient because being virtuous was not the goal of life. Buddhism also provided ethical guidelines with the five precepts (***pañca śīla***): (1) nonviolence (***ahiṃsā***), (2) nonstealing, (3) chastity, (4) abstaining from false speech, and (5) not using intoxicants. The precept to practice nonviolence ultimately demanded the virtues of loving kindness (*mettā*) and compassion (***karuṇā***).

In the final analysis, an ethical or unethical action was more than a physical or mental deed because it involved three aspects: thought, word, and deed. Each of these aspects produced karmic results by affecting one's consciousness, which in turn determined the type of person that one became. The compassion of the **bodhisattva** of **Mahāyāna** illustrated the ethical component of later Buddhism. *See also* BODHISATTVA-ŚILA; DHARMA; MUDITA; PĀRAMITĀ; PUṆYA.

EVANS-WENTZ, WALTER YEELING (1878–1965). He began his career as a scholar of Celtic mythology before turning to Tibetan Buddhism. He held degrees from Stanford University, Oxford University, and a doctorate from the University of Rennes, France. His inability to read Sanskrit or Tibetan did not deter him from publishing such texts as the *Tibetan Book of the Dead* (1927). After another person (Kazi Dawa Samdup, who died in 1922) translated the text, he edited, revised, and composed an introduction to the work that was often misleading. He also published the following works: *Tibet's Great Yogi Milarepa* (1928), *Tibetan Yoga and Secret Doctrines* (1935), and *The Tibetan Book of the Great Liberation* (1954).

– F –

FA-CHAO (8th century). Chinese monk of the **Pure Land** school who received a vision of **Amitābha** while meditating at Lu-shan. With direct doctrinal and devotional instructions from Amitābha, he

proceeded to teach others to chant the name of the **bodhisattva** using five different tunes. In order to justify his teachings, he resorted to **T'ien-t'ai** thought. Late in his life he was honored by the emperor with the title of "National Teacher."

FA-HSIANG. A Chinese Buddhist school that adhered to **Yogācāra** philosophy based on the translations of the monk **Paramārtha** (499–569) from the works of **Asaṅga**, such as his *Mahāyānasaṃgraha* (Compendium of the Mahāyāna) or shortened to *She-lun* in China. The school was established by **Hsüan-tsang** (596–664) and his disciple **K'uei-chi** (632–682), naming the school after a translation of the Sanskrit term *dharma-lakṣaṇa* (marks of the dharma), which were organized into five categories (mind, mental functions, form, appearances unconnected to **consciousness**, and non-created elements) from 100 dharmas (elements). The school advocated "consciousness-only," eight types of consciousness, and the three levels of truth: mentally constructed (*parikalpita*), relative (*paratantra)*, and fulfilled state (*pariniṣpanna*). The first level of the three truths or natures possessed an imaginary nature, the second was dependent on causes and conditions external to sense perception, and finally the third represented that which was perceived by an enlightened consciousness. Its basic position was that everything was a projection of consciousness and possessed no reality in itself. The school had a short lifespan after the passing of its founders and the persecution of 845, although it became the **Hossō** school in Japan.

FA-HSIEN (337–422). Tradition gave him credit for being the first Chinese monk to travel to India in 399 CE, study Sanskrit, collect texts, and return to China in 414. He was motivated to secure a correct version of the **Vinaya** or monastic code. His travelogue *Biography of the Eminent Monk Fa-hsien* recounted his adventures. Upon his return to China via the southern sea route, he proceeded to translate texts collected from the **Mahāsāṃghika** Vinaya and the **Sarvāstivādin** Vinaya.

FAITH. *See also* ŚRADDHĀ.

FA-JUNG (594–657). Chinese **Ch'an** monk who established the eclectic **Oxhead** school, which was named for a mountain of its headquar-

ters. By establishing a new school, Fa-jung intended to steer a new course between the battling northern and southern schools that would reconcile their positions. Influenced by the **T'ien-t'ai** doctrine that all things possessed the **Buddha nature**, he stressed the simultaneous cultivation of meditation and wisdom.

FALUN GONG. A new Chinese religious movement founded by Li Hung-chih in 1992 that combines elements of Taoism and Buddhism with the intention of creating a spiritual awakening. The movement emphasized moral values with the purpose of liberating them from rebirth and transforming society. This latter purpose motivated the Chinese Communist authorities to persecute the movement and incarcerate its leaders.

FA-TSANG (643–712). He was the founder of the **Hua-yen** school of Chinese Buddhism despite being listed as its third patriarch after **Tu-shun** (557–640) and Chih-yen (602–668). He was an active translator and philosopher who became famous for his *Essay on the Golden Lion* with the purpose of helping the Empress Wu Tse-t'ien grasp the subtleties of the philosophy of the school by imaginatively using a metaphor to demonstrate the interdependent nature of things and the interpenetration of all things. The metaphorical gold symbolized the noumenon or realm of principle, whose nature was clear, pure, all perfect, and brilliant, whereas the figure of the lion represented phenomenon or the realm of things. When things interpenetrated this indicated their dynamic nature, which was made possible by their non-substantiality. By emphasizing the ontological fullness and cosmic togetherness of things as opposed to their utter vacuity, this school reinterpreted emptiness into something positive. Fa-tsang also organized the different modes of Buddhist thought into a hierarchical pattern with his school at the top because its teachings revealed the complete truth about reality.

FA-YEN WEN-I (885–958). A Chinese **Ch'an** master who established a school named for him among the so-called "Five Houses," which was the last school to be established. This short-lived school did not last beyond another generation. His basic message was that reality, which was devoid of stages or states, was right in front of us, and it could only be perceived by a direct intuition. In order to convey his

message, Fa-yen used a teaching method that incorporated repetition and abrupt negation to awaken a student.

FESTIVALS. These were communal events that were life-affirming, expressions of joy, and the celebration of some event. Despite the prohibition against singing, dancing, listening to music, and attending theatrical performances for monks and nuns, the laity enjoyed observing festivals and were eventually joined by the monastic community. In rural Thailand festivals were interwoven with the cycle of the agricultural calendar, such as the **Songkrãn** festival for the New Year. Villagers gave gifts of food to monks, ignited firecrackers, bathed the image of the Buddha, built an enormous sand **stūpa**, played water sports, and released animals to gain merit. The Rocket (***Bun bangfai***) Festival was also very popular in Thailand because people could get a glimpse of their forthcoming fortune depending on the flight of the rocket and social license enhanced by the consumption of liquor. Other festivals were related to events in the life of the Buddha. *See also* BUN KHAW SAAK; BUN WISKA; LOI KRATHONG; POSON; TAUNGYON FESTIVAL.

FIVE DEGREES OF ENLIGHTENMENT. A pattern used by the **Ch'an** school to measure an aspirant's level of spiritual attainment. The originator of this pattern was probably **Tung-shan Liang-chieh** (807–860), which he defined as: (1) the absolute within the relative, (2) the relative pointing toward the absolute, (3) the absolute entering consciously into the relative, (4) the two arriving at a harmony, and (5) the absolute and the relative together reaching the heart of the harmony. The fifth stage was the highest. This pattern suggested that **enlightenment** was reached by quiet **meditation** through stages, and the five degrees or ranks of enlightenment identified them.

FIVE HOUSES OF ZEN. A name that referred to the Chinese **Ch'an** lineages first coined by **Fa-yen Wen-I** (885-958), founder of the final school to appear in history. The following lineages represented them: (1) Kuei-yang founded by **Kuei-shan Ling-yu** (771–853), (2) Lin-chi founded by **Lin-chi I-hsüan** (d. 866), (3) Ts'ao-tung named for two mountains and established by **Tung-shan Liang-chieh** (807–869), (4) Yun-men founded by **Yun-men Wen-yen** (864–949), and (5) Fa-yen, established by Fa-yen Wen-I (885–950). The Five Houses were

a reflection of Ch'an internal sectarianism that represented regional versions of Ch'an that differed in minor but significant ways.

FO-T'U-TENG (232–348). A monk and magician from central Asia who arrived in China in the fourth century and became an advisor to rulers from his center at Lo-yang. With his ability to create rain and make predictions, he ingratiated himself with the political elite, but he also advised that **compassion** and justice be exercised by officials. He created a paradigm as an advisor for future monks to emulate. Tradition credited him with starting the order of nuns in China.

FOUR NOBLE TRUTHS. *See also* ĀRYA SATYAS.

FRAUWALLNER, ERICH (1898–1974). German Buddhist scholar who worked on the **Vinaya** tradition and **Abhidharma** literature. His book *The Earliest Vinaya and the Beginnings of Buddhist Literature* was an important contribution to the subject in which he discussed the early monastic community, formative **councils**, and the cultural context of Buddhism.

FRIENDS OF THE WESTERN BUDDHIST ORDER. An organization founded in 1967 by Sangharakshita, a British born Buddhist, after working with Ambedkar Buddhism in India for two decades. Upon his return to England, he established a lay organization to promote the study of the religion, trained people to meditate, and encouraged people to live an ethical life according to Buddhist guidelines. There were centers around the globe.

FUDŌ MYŌ-Ō. Japanese name for Sanskrit Acalanātha, a king renowned for his wisdom, adopted by Japanese Buddhists to serve as temple guardians. The group of four was depicted as fierce and angry, although their external appearance hid their compassionate nature that attempted to eradicate ignorance and lead people to liberation. Fudō was portrayed, for instance, with a sword in one hand and a rope in the other.

FUKASETSU. A term that denoted the inexpressible nature of ultimate reality discovered in the ineffable **enlightenment** experience in **Zen**. It was a basic presupposition of Zen that words could not capture

the awakening experience because it was much too profound for language.

FUKE SCHOOL. A Japanese Zen school that traced its lineage back to the Chinese master P'u-hua, which was translated as *Fuke* in Japan. The school was founded by Shinchi Kakushin (1207–1298), who was trained in **Rinzai**, **Sōtō**, and **Shingon** practices in Japan, but he attained **enlightenment** in China under Wu-men Hui-k'ai (1183–1260). Shinchi returned to Japan with a collection of **kōans** that became known in Japan as the ***Mumonkan*** (Gateless Gate). As the order attracted wandering ascetics who were non-ordained, social outcasts, and masterless samurai (*rōnin*), it became suspicious from the perspective of the government, which attempted to regulate them by confining them to three temples in 1677, placing them under the jurisdiction of the Rinzai school in 1847, and finally banning the school in 1871. The Fuke school was famous for its ascetics who played the *shakuhachi* flute.

– G –

GAMPOPA (1079–1153). This term was a Tibetan epithet meaning "man of Gampo," a reference to his time spent in the region of Gampo practicing **meditation**. In his early life, he was a physician, and he was known as "The Doctor of Takpo." He received the ***Mahāmudra*** (Great Seal) instruction from **Milarepa** of the **Kagyü** lineage, and he combined this with the gradual path of the **Kadampa** school. The syncretizing of these two lineages was evident in his work *Jewel Ornament of Liberation*, although his own lineage was known as the Dakpo Kagyü. In his text, he stated that **Buddha nature** was present in all sentient beings. Thereupon, everyone could become a **Buddha**.

GAṆḌAVYŪHA SŪTRA. The title of a text that could be translated as the "Array of Flowers" that was part of the larger ***Avataṃsaka Sūtra***, which circulated independently from its parent text. It related the story of Sudhana's quest to find a teacher who could lead him to enlightenment. He encountered the **bodhisattva Mañjuśrī** who sparked the thought of enlightenment (***bodhicitta***) in him, and he

eventually met the **bodhisattva Samantabhadra** and reached **enlightenment**. Sanskrit, Tibetan, and Chinese language versions of the text existed. *See also* HUA-YEN; KEGON.

GANDEN. A Tibetan monastery founded by **Tsong Khapa** in 1409 meaning "Blissful." Located east of **Lhasa** on the Kyichu River, it became the leading **Gelukpa** monastery. It was destroyed during the Cultural Revolution of the 1960s, although there were signs of restoration initiated by the Tibetans.

GANDHĀRA. A former region of northwest India that was heavily influenced by Buddhist culture of the **Sarvāstivāda** school. The region became renowned for its art work, especially its sculpture that was significantly influenced by the Bactrian Greeks. The region formed the background for the dialogue of the **Pāli** text ***Milindapañha*** (Milinda's Questions), and the **Council of Kaniṣka** (Fourth Council) was allegedly held at this location, which compiled the **Mahāvībhāśā**, an **Abhidharma** treatise. Around the seventh century, Gandhāra lost its independence and began to decline, according to the Chinese pilgrim **Hsüan-tsang**. It is now part of present-day Afghanistan and northern Pakistan.

GANDHARVA. Heavenly musicians who sustained themselves on fragrances, which was reflected in the translation of their name "fragrance eater," which was considered the lowest class of heavenly beings (*devas)*. The term also referred to the spiritual and liminal condition of a being between death and new life. In Tibetan Buddhism, this was the intermediate stage that a dead person must pass before being reborn.

GANJIN (688–763). The Japanese name of a Chinese monk, Chien-chen, who was a **Vinaya** master, invited to Japan, but was unable to make the trip for a variety of reasons until 753 with the purpose of creating an orthodox monastic ordination. During the 11-year interval between his original invitation and his eventual arrival in Japan, he went blind, but his handicap did not hinder him from supervising the construction of an ordination platform at the Tōdaiji in Nara. Among his many students were the retired emperor and his family. For his successful efforts, Ganjin raised the ire of the already established **Ritsu** (Vinaya) school, and the government objected to

his assertions that clergy must be independent from the government. Instead of fighting these forces aligned against him, Ganjin, blind and old, retired to his temple, Tōshōdaiji.

GATI. It literally meant "course or destination." Thereby, it referred to destinies after a person was reborn. Depending on a person's karmic energy, there were six possible destinations: gods, humans, demons, animals, hungry ghosts, and hell. The initial three destinies were desirable states of rebirth, whereas the last three were considered awful rebirths. Nonetheless, each of these destinies was considered sorrowful because each was characterized by **suffering**.

GEDATSU. A term signifying liberation or release in **Zen**. The term was often used as a synonym for **enlightenment** and **zazen**, a seated meditative technique that led to release.

GELUK. The largest school of Tibetan Buddhism meaning "virtuous school" founded by **Tsong Khapa** in 1409 at Riwo Ganden (Joyous Mountain) monastery. This was the final of the four major schools established, and would become the order of the **Dalai Lama**. By the time of **Dalai Lama V** in the 17th century, the school became the most predominant monastic organization in Tibet. The school was known as the "Yellow Hats" because of their distinct ceremonial hats, as opposed to the red hats of the other schools. The Geluk school stressed monastic discipline, such as celibacy, textual study, **mantra** recitation, and practicing a purified **tantra**. As Tsong Khapa reformed Tibetan Buddhism, he still used elements from the **Kadam** school that is traced back to **Atiśa**.

GENSHIN (942–1017). A Japanese **Tendai** priest and scholar, he played an important role in the development of **Pure Land** Buddhism. When he became an adult he served as the 18th chief priest of Enryaku-ji. Among his many writings, he was best known for *Ōyōyōshū* (Essentials of Rebirth), a work that contrasted the idyllic life in the Pure Land with the agonies of hell. This text not only influenced **Hōnen** (1133–1212) in Japan, but it also affected Buddhism in China. It was historically ironical that Genshin functioned to prepare citizens for the coming of Pure Land Buddhism after being a member of the Tendai sect.

GESAR. A term identifying a mythical heroic king that literally meant "lotus temple." The narratives of this figure circulated orally before being preserved in writing, and they represented stories from numerous central Asian traditions about a hero that struggled against evil. The various oral traditions were compiled into the popular Tibetan *Epic of Gesar* beginning around the 11th century. Many Tibetans regarded Gesar as an incarnation of **Avalokiteśvara**, a champion of Buddhism, who assisted the religion in its struggle with the evil indigenous Bön-po religion.

GILIGIT. A historically important location for Buddhism because it was located along the trade route in northern Kashmir in a valley through which the Jhelum River flows and known to Tibetans as Bruzha. During the 10th century, monks sought refuge there from Muslim invaders. In 1931, Sir R. A. Stein unearthed a ***stūpa*** that contained more than 200 Sanskrit manuscripts that revealed insights into the monastic texts of the **Mūlasarvāstivāda** school, magical formulas (***dhāranīs***), and some lone surviving Sanskrit texts.

GIVING. *See also* DĀNA.

GOHONZON. It generally refers to an object of worship in Japan. But it particularly referred to the tablet written in Chinese characters of the ***daimoku*** (sacred chant) by the prophet **Nichiren** (1222–1282), which was translated as "Homage to the *Lotus Sūtra*." This text represented the means of salvation in a degenerate age. The chant continued to be an important practice among members. Surrounding the chant in the center of the *gohonzon*, there were depicted various names of Buddhas and **bodhisattvas**.

GOMPOPA, SONGTSEN (c. 618–650). He was the King of Tibet during the initial transmission of Buddhism into the country. He was believed to be an incarnation of the **bodhisattva Avalokiteśvara** for the purpose of spreading Buddhist teachings. In order to cement political and military alliances, he married a princess of Nepal named *Bhṛkutī*, who brought an image of **Akṣobhya** with her to Tibet, and Wen-ch'eng, daughter of the Chinese emperor who brought an image of the Buddha with her, which has become a sacred national image. According to Tibetan legend, these two wives were white and red incarnations,

respectively, of the goddess **Tārā**. It was highly probable that these two wives disposed the king to act generously toward Buddhism.

GOSAN-BUNGAKU. A collection of the writings of **Zen** masters located in Kyoto during the Ashikaga period (1338–1573) in Japan. Arriving in Japan in 1299, I-shan I-ning, a Chinese **Ch'an** master, allegedly masterminded the collection. It was sometimes called "Five Mountains Literature," and it played an important role in transporting Chinese art and science to Japan.

GOVINDA, LAMA ANĀGĀRIKA (1898–1985). An adopted religious name for E. L. Hoffmann, a German Buddhist scholar and originally an artist, who became attracted to Buddhism on a trip to Sri Lanka in 1928, after which he decided to become an *anāgārika* (homeless person). On a journey to Tibet, he encountered his guru Tomo Geshe Rimpoche, which he related to readers in his autobiography *The Way of the White Clouds* (1966). He had previously published *The Psychological Attitude of Early Buddhism* (1937) and *Foundations of Tibetan Mysticism* (1960). He was a member of the non-aligned movement within the **Nyingmapa** sect, even though he had been initiated into the **Kagyüpa** sect.

GUHYASAMĀJA-TANTRA. A Sanskrit text translated as the *Tantra of the Secret Assembly* classified as an Anuttarayoga Tantra text, whose date of composition was probably the sixth century CE. It was an important tantric text of 18 chapters that described explicit sexual practices and symbolism. The text focused on meditation and visualization techniques within its nondualistic message. *See also* TANTRA.

GUṆABHADRA (394–468). He was probably born in central Asia, and became an important translator traveling first to Sri Lanka before going by sea to China where he did his translations of both **Hinayāna** and **Mahāyāna** texts.

GURU. Sanskrit term for teacher within Hinduism and rarely among Buddhist. The term was used more commonly in **tantric** Tibetan Buddhism to denote a religious teacher whose purpose was to help a student achieve **enlightenment**.

GYŌGI (668–749). A popular Japanese Buddhist monk who lived during the Nara period. He was allegedly the descendant of a Korean king. After studying Buddhism at Yakushi-ji, he led an itinerant lifestyle preaching to common people and assisting with public works projects made possible by his engineering expertise, actions that gave rise to suspicions at court. He helped to get Buddhism accepted in Japan by insisting the kami were part of the same order as buddhas and bodhisattvas. Gyõgi also gained the favor of the Emperor Shõmu Tennõ who gave the monk important royal assignments. Having become popular among the common people, he was eventually given a position in the government to serve as the head of the Bureau of Monks in 745.

– H –

HAIKU. A Japanese poetic form consisting of 17 syllables of three lines of five, seven, and five syllables. Although not originally associated with Buddhism, the poetry was influenced by **Zen** with the poet expressing an awareness that the transient (expressed by the chirps of insects, songs of birds, or scents of blossoms) was merely a part of the eternal (expressed by water, wind, sunshine, and seasons), allowing nature to teach a truth of Zen. The haiku poet used words to present scenes without human emotions or his own sensations. This form of poetry was traditionally called *hokku*, while the term *haiku* was coined in the late 19th century. From a form of amusement, haiku was transformed by **Matsuo Bashõ** (1644–1694) and infused with a religious dimension, specifically Zen influenced.

HAKUIN ZENJI (1685–1768). Japanese tradition credited him for revitalizing the **Rinzai Zen** school, but he was also a philosopher, author, painter, sculptor, and poet with the ability to relate to ordinary people. Although an intellectually gifted child, he was physically frail and mischievously tortured insects and birds. An early exposure to a monk preaching about hell motivated him to become a monk at age 15 despite objections from his parents. He achieved enlightenment after hearing the sound of a bell while meditating on the ***mu*** (nothingness) ***kõan***.

He later became famous as the originator of a famous kõan: "What is the sound of one hand clapping?" He was convinced that such a

kõan gave rise to a great ball of doubt, and he believed that someone who could doubt fully could become enlightened. He wrote autobiographically about his quest for enlightenment and his experience of Zen sickness, which was akin to a nervous breakdown. According to Hakuin, the essentials of Buddhism involved the precepts, meditation, and wisdom. During his career, he served as abbot of several monasteries.

HAN-SHAN. An eccentric, reclusive, mountain ascetic, and **Ch'an** figure who wrote poems on trees and walls in the area of the T'ien-t'ai mountain in southeast China with more than 300 attributed to him. Numerous poems reflected his insight into reality. Many stories circulated about his relationship to Shih-te, a kitchen monk at a nearby temple relating their strange conversations and weird behavior, which formed part of the lore of the "wild Ch'an" tradition. He was known as Kanzan in Japan, where he was a popular subject of artwork. His poems were later collected in the *Han-shan-shih* (Poems from Cold Mountain).

HARA. The location of the spiritual center of a person in **Zen** that was also called the *kikai tanden*, which was located in the lower abdomen about three inches below the navel. It was believed to be the source of breathing during seated meditation (***zazen***). Within the context of the martial arts, it was considered the center of gravity for the body, and where its energy (*ch'i*) was collected and transformed by means of an alchemical process in esoteric Buddhism to turn heated cinnabar into an elixir of immortality.

HARIBHADRA (? 800 CE). He was a **Mahāyāna** philosopher, commentator on **Prajñāpāramitā** and **Yogācāra** texts, and a student of **Śāntarakṣita**, who was also known as Simṃhabhadra. In addition to his commentaries, he established the university monastery of Vikramaśīla in eastern India with financial support from king Dharmapāla. When he commented on the three bodies (***trikāya***) doctrine he controversially referred to an intrinsic body (*svābhāvikakāya*), which represented an independent fourth element. Haribhadra, who was influenced by **Dharmakīrti**, was also critical of the Yogācāra notions of the three-nature (*trisvabhāva*) doctrine and the *dharmadhātu* (totality of all things).

HARIVARMAN (c. 500 CE). A monk/scholar of the **Mahāsammṃghika** school and some argued of its subschool of the Bahuśrutīya. He studied early in his career with Kumāralāta, but he became dissatisfied with the lack of agreement among schools. Thus, he proceeded to develop a more independent position based on Buddhist scriptures. In his only surviving work in Chinese entitled *Tattvasiddhi Śāstra*, he arranged his argument according to the **Four Noble Truths**, and he stressed the role of mind in the construction of reality. He rejected positions not supported by scriptural evidence and he stressed his own independent conclusions.

HASSU. Literally, this meant "transmitted." Within the **Zen** context, it referred to the transmission of the teachings of a master to a disciple and successor, and it was authenticated by a seal (*inka*) from the master, which empowered his disciple to promote the teachings of the master.

HEALING BUDDHA. *See also* BHAIṢAJIYAGURU-BUDDHA.

HEART SŨTRA. A short **Mahāyāna** text that summarized the philosophy of emptiness. The text is part of the Perfection of Wisdom literature as evident by its Sanskrit title *Prajñāpāramitā-hṛdaya Sūtra*. There were two versions of the text: a short one and a long version that included a prologue and epilogue. The text could be dated to around 350 CE. The text succinctly summarized the truth realized by the **bodhisattva Avalokiteśvara** into the relationship between form and emptiness. The text concluded with a **mantra** (sacred formula) this was probably a later interpolation to the text with its succession of the term "gone" (*gate*) pointing to moving from a path of preparation to a path of seeing with "gone completely beyond."

HEAVEN. Buddhism did not include a realm of immortality within which a person could reside because any heavenly realm was impermanent. There was considerable disagreement about the nature, number, and location of various heavens within Buddhism. Depending on the source, heavens were classified as desire realms, form locations, or formless places. **Mahāyāna** schools introduced Buddha Lands and Pure Lands that were described as beautiful places with trees made

of jewels and devoid of organic matter. These lands were never ends in themselves because they were impermanent places, although they were places where one could meditate and attain **nirvāṇa**. *See also* HELL; TUṢITA.

HELL. Buddhism did not conceive of an eternal place of punishment because hell was an impermanent place where bad people paid for their transgressions during life. Evil people were punished until their negative **karma** was exhausted and then reborn. Numerous hells were mentioned in the sources including hot and cold hells (*naraka* in Sanskrit) with numerous subdivisions. In many of these hells, evil people were tormented by demons with sharp instruments. The worst hell was called **Avīci** (no interval), whose tortures include having hot iron stakes driven into a person's hands, feet, and chest, being cut with sharp razors, falling into a heap of dung where needle-beaked worms tore away one's flesh, or being thrown into a burning cauldron and cooked. After a form of torture has ripped away one's flesh, the victim was revived only to endure a repetition of the misery. *See also* HEAVEN.

HERUKA. In Tibetan Buddhism, it referred to a wrathful deity that literally meant "blood drinker," who functioned not to protect tantric rites, but rather to serve as a meditation device by which a yogin overcame his ego by mentally identifying with the Heruka, who could appear as Śrī-Heruka, Hevajra, Cakrasammṃvara, or Vajravārāhī. This occurred within the context of practicing *anuttara-yoga-tantra*.

HETU. A technical term that meant "fundamental cause, condition, or reason." It could be a negative or positive cause of an action or thought in the sense of conditioning it. The six basic conditions were greed (*rāga*), hatred (*dveṣa*), delusion (*moha*), and their opposites, and they formed the initial casual conditions of a total list of 24 casual conditions in the *Paṭṭhāna* of the **Abhidharma** literature.

HEVAJRA TANTRA. A text that probably dated to the end of the sixth century CE that was classified as an *anuttara-yoga* (unexcelled yoga) within esoteric Buddhism. The text tended to stress ritual and religious practices such as sexual techniques in which the female partner was exalted to the status of a goddess. Bodily fluids that were normally considered polluting were transformed into sacred

substances, and forbidden and illicit behavior was also transformed into something holy.

HIJIRI. The term identified wandering holy people of Japan, or it was used as an epithet to refer to a wise or virtuous individual. The term was also used to refer to lay ascetics who were often opposed to established religious institutions. These lay figures had the ability to counteract hostile spirits, preach, heal, or divine the truth.

HĪNAYĀNA. A term that meant "Lesser Vehicle," which was used by the **Mahāyāna** (Greater Vehicle) school in a pejorative way to refer to early Buddhist schools. Traditionally, there were 18 such schools and some of them passed out of existence quickly, although there were probably more whose identities remain unknown. When using this disparaging term, Mahāyāna exponents compared their ideal of the **bodhisattva** with that of the ***arhant***, and they claimed that the *Arahant* was a selfish and egocentric ideal because he worked for his own salvation and neglected the situation of others.

HINDRANCES. *See also* NĪVARAṆA.

HŌJŌ. A Japanese ceremony for the releasing of animals, such as fish and birds, into the natural environment as an act of compassion. The Japanese ceremony was based on a similar ceremony in China called *fang-sheng*. The animals were purchased before being released with the purpose of acquiring good merit and improving one's rebirth status.

HOMELESSNESS. A necessary condition of a wandering lifestyle for early Buddhists. This condition was interrelated with renunciation of the world by an aspirant, which was a movement from one condition of life (social) to another (monastic or wandering). The state of homelessness did not necessarily entail aloofness or lack of companions, although this was an option. An aspiring Buddhist could decide to join a monastic community or wander in the forest, a distinction that was still observed in countries such as Sri Lanka and Thailand.

HŌNEN (1133–1212). He was the Japanese founder of the **Jōdo Shū** (Pure Land school). His birth name was *Seishi-maru*, and his father was a police chief who was assassinated at home when Hōnen was

nine years old because of an act of disrespect toward a government official. Having witnessed his father's assassination and being raised by his mother of humble origins, Hōnen experienced social discrimination during his life before an uncle sent him to Mount Hiei to join the **Tendai** sect at age 13. At age 43, Hōnen converted to **Pure Land** teachings after reading a text by the Chinese Pure Land monk Shao-tao. Although Hōnen never intended to establish an independent sect or alienate any pre-existing school, he rejected the Buddhist assumption that the path to salvation must be based on difficult forms of practice. This arduous type of practice was not possible during a period of decline (***mappō***).

This assessment of the situation motivated Hōnen to distinguish between two paths: a holy path (*shōdō*) and Pure Land path (*jōdo*). The former path was ***jiriki*** (relying on one's own strength), whereas the latter was called ***tariki*** (relying on another's strength). Within the context of a period of decline of the Buddhist law, the second path is preferable because it was easier to practice by means of repeating the **bodhisattva Amida**'s name (***nembutsu***) and throwing oneself at his mercy for salvation and rebirth in the Pure Land. Hōnen emphasized fervent devotion and the endless repetition of Amida's name as necessary for salvation. For his teachings, Hōnen was persecuted, his writings were burned, and he suffered exile, but he never wavered in his beliefs, supporting his religious conviction with scriptural passages from Buddhist literature, which were destroyed by his opponents before his death.

HONGAKU. Japanese term for innate **enlightenment** possessed by everyone. This notion was opposed to acquired enlightenment by a gradual method. The idea was located in the *Awakening of Faith* (Śraddhotpāda Śāstra), in which a luminous mind was possessed by all beings from the beginning of their lives.

HORNER, ISALINE BLEW (1896–1981). She was a British scholar and translator of **Pāli** texts. In 1949, she became president of the **Pali Text Society** and served until death, and she also served as vice president of the Buddhist Society. She was connected to Cambridge University as a fellow and librarian at Newnham College. Besides her translation work, she was also known as the author of *Women under Primitive Buddhism* (1930), the first book about the role of women in Buddhism.

HOSSEN. A term that literally meant "***dharma*** contest" within the context of **Zen**. This was misleading because it was less a debate than an exchange between practitioners that took the form of verbal utterances, gestures, or sometimes a combination of them in order to disclose each person's grasp of the truth, reality, or **enlightenment**. The practice not only expressed a person's intuitive grasp of reality, but it could also deepen a person's understanding about the true nature of reality.

HOSSŌ. During the Nara period (710–794) of Japanese history, this was one of the six major schools of Buddhism. It represented a Japanese version of the Chinese **Fa-hsiang** school that traced its origins to the **Yogācāra** school. The Japanese scholar/monks of the school adhered to the doctrine of consciousness only, which they adopted after studying with Chinese masters, such as **Hsüan-tsang** and **K'uei-chi**. The doctrine of consciousness only implied that both the subjective realm and the objective world were projections of consciousness. This philosophy was advocated by the Japanese monk and founder Dōshō (629–700) and later in his lineage by Gyōgi (668–749), who established the Southern Temple, whereas Gembō founded the Northern Temple.

HO-TSE SHEN-HUI (670–762). Chinese **Ch'an** monk who founded the short-lived Ho-tse school (Kataku in Japan). Buddhist tradition credited him with initiating the gradual–sudden enlightenment or northern–southern school controversy in 732 and advocating sudden enlightenment favored by his teaching **Hui-neng (638–713)**, the sixth patriarch. After offending government officials, he was banished until the An Lu-shan rebellion at which time he assisted the government in raising funds to defeat the rebels by charging fees for ordination certificates. Shen-hui received royal patronage and a new temple from grateful officials.

HṚDAYA-SŪTRA. *See also* HEART SŪTRA.

HSÜAN-TSANG (596–664). Chinese monk, pilgrim to India, translator, and philosopher. Leaving China in 629 CE, he traveled to India to study **Yogācāra** philosophy and retrieved original texts, and he spend 17 years traveling throughout India and studying at **Nālandā**

University before finally returning to China's capital **Ch'ang-an** to a hero's welcome in 645. After sharing his adventures in India with the emperor and refusing an official position in the government offered by the impressed ruler, he devoted the remainder of his life to translating the more than 600 texts that he had retrieved from India, composing a travelogue *The Record of Western Lands of the T'ang Dynasty* (Ta T'ang his-yü chi), and a philosophical work with the Sanskrit title *Vijñāptimātraatā-siddhi* (Ch'eng wei-shih lun). His travelogue formed the basis for the later Chinese literary classic *The Journey to the West.* Chinese Buddhist tradition recognized him and his disciple **K'uei-chi** (632–682) with founding the **Fa-hsiang** school. In contrast to the previous translation efforts of **Kumīrajīva**, which was designated the old translation, Hsüan-tsang ushered into existence the new translation by using a new vocabulary that he devised, and his disciple K'uei-chi wrote commentaries on many of these translated works.

HUANG-PO HSI-YÜN (D, 850). Ch'an master who was a disciple of **Pai-chang Huai-hai** and teacher of the famous **Lin-chi I-hsüan**, which made him a forerunner of the **Rinzai** school in Japan. He established shouting "Ho" as a teaching method. P'eo Hsiu compiled his teachings in the *Chu'an-hsin-fa-yao*, a work that taught about universal mind. He claimed that an aspirant could attain **enlightenment** either gradually or suddenly, although the former was less preferable because it could take a long time and considerable suffering.

HUA-YEN. A Chinese school of Buddhism inspired by the ***Avataṃsaka Sūtra*** (Flower Ornament Sūtra) and founded by **Tu-shun** (557–640) and **Fa-hsiang** (643–712). The school depicted itself as the highest teaching of the Buddha, which taught that everything was equal and interdependent. The interdependence, interpenetration, and mutual identity of everything was illustrated by the metaphor of the golden lion in which gold was *li* (underlying principle) and the lion was *shih* (phenomenal world). The interrelationship of all elements of the world was illustrated by the metaphor of "Indra's Net," which represented the world. Within this infinite net, there was hung in each eye of the net a glittering jewel. If a person chose one jewel for inspection, he/she noticed that it reflected all the other jewels in the net. Each jewel was also reflected in this one jewel, and the one jewel reflected all the others. There was thus an infinitely repeated

reflecting process occurring that suggested mutual identity and inter-causality. In the 18th century, the school was introduced into Japan as the **Kegon** school.

HUI-K'O (487–593). He was the second patriarch of the **Ch'an** tradition and disciple of the legendary **Bodhidharma**. According to Ch'an lore, he wanted to become a student of Bodhidharma, but the master ignored him and continued meditating facing a wall. After repeated attempts to gain the attention of the master, Hui-K'o severed his arm and presented it to the meditating Bodhidharma, who finally accepted him as a student. Having practiced under Bodhidharma for six years, Hui-K'o achieved **enlightenment** and received the transmission of authority. During an exile forced by persecution of Buddhists by the Emperor Wu of the Northern Chou dynasty, Hui-k'o met and trained Seng-ts'an to become his successor and the third patriarch.

HUI-NENG (638–713). He was a Chinese **Ch'an** master known as *Enō* in Japan. He was the Ch'an successor of Huang-jen (601–674) that made him the sixth patriarch of the Ch'an tradition. According to the *Platform Sūtra of the Sixth Patriarch*, which was composed by followers after his death, as a child, Hui-neng lost his father to premature death, and he and his mother struggled to survive. As a young and illiterate boy, he overheard someone reciting the ***Diamond Sūtra***, an experience that awakened him and motivated him to find a teacher. He was initially rejected by the Fifth Patriarch who accused him of being a barbarian, but the young man replied that there was no difference between a barbarian and a civilized person in the **Buddha nature**. The Fifth Patriarch was impressed by this response, and he admitted Hui-neng as an acolyte doing menial tasks in the monastery. Eventually, the Fifth Patriarch challenged his monks to compose a poem reflecting their religious understanding. Hui-neng demonstrated his understanding by reciting a verse for another literate acolyte to write an iconoclastic poem in response to a composition by the senior monk **Shen-hsiu**. The Fifth Patriarch chose Hui-neng as his successor, and invited him secretly to his room where he recited the *Diamond Sūtra* that led to Hui-neng's awakening.

Although scholars thought that this scenario was largely fictional, Hui-neng functioned as a pivotal figure because his life became a symbol of a complex historical process that extended over a period of

time. After his death, his status as the Sixth Patriarch was promoted by his chosen successor Shen-hui (684–758) in conjunction with the latter's attack on the northern school of Ch'an. The major dispute between the two major parties of the school involved the stress on the suddenness of gaining **enlightenment** by the southern school against the emphasis on gradual awakening by the northern school.

HUI-YÜAN (334–416). Originally a student of Confucian classics and Taoism, he became a disciple of **Tao-an** (312–385) at age 21. After parting from his master, he journeyed to Mount Lu in south China. In 402, he established the **White Lotus Society** with another 123 monks and laymen. They vowed to be reborn in the **Pure Land**, which was considered the beginning of the Pure Land school in China. He argued for religious independence from the emperor in *Monks Do Not Pay Obeisance to Emperors*, and he also composed a work on karma, *San-pao-lun*. Furthermore, he was involved with translation projects with Sanghadeva focusing on the **Sarvāstivāda** canon, and he corresponded with the translator **Kumārajīva** (344–413) on religious issues.

HUMPHREYS, CHRISTMAS (1901–1983). A British convert to Buddhism in his teens who helped to introduce the religion to the West. Besides working as a barrister and High Court judge, he founded the Buddhist Lodge of the Theosophical Society in 1925 that later became the Buddhist Society in 1943. He published numerous books on Buddhism and the autobiography *Both Sides of the Circle* in 1978.

HUNG-CHOU SCHOOL. A Chinese **Ch'an** lineage established by **Ma-tsu Tao-i** (709–788), which was named after his temple. It steered a middle course between the **Oxhead** school and its emphasis that things within the world are similar to a dream condition and the northern school that argued for the delusory nature of ordinary activity and things. The Hung-chou school advocated seeing **Buddha nature** in ordinary activity and things of the world.

– I –

ICCHANTIKA. A term identifying a person who lacked the **Buddha nature** or the potential to achieve enlightenment in some **Mahāyāna**

texts. This position was considered too controversial by other texts because it suggested the impossibility for some people to achieve enlightenment and thus be condemned to eternal rebirth. The notion was reinterpreted by other authors.

I-CHING (635–713). A Chinese translator of Buddhist texts that he found during his pilgrimage to India by the southern oceanic route in 671 and stayed until 695, excluding a brief return to China to secure assistants. He studied the Buddhist tradition broadly at **Nālandā** University. He returned to China with over 400 texts, where he would spend the remainder of his life translating with the financial support of the Empress Wu Tse-t'ien. He also found time to compose a travelogue of his journey through Southeast Asia. He became one of the four greatest translators of the Buddhist tradition along with **Hsüan-tsang** (596–664), **Kumārajīva** (343–413), and **Paramārtha**. **I-ching** recorded his adventures in *Nankai-kiki-den*.

IDDHI. General **Pāli** term (*ṛddhi* in Sanskrit) for extraordinary physical, mental, or magical powers possessed by an individual. The **Buddha** considered them a by-product of meditation and trance states, and he cautioned against displaying them, bragging about them, or becoming captive to them. The powers were dangerous because they could be used for good or evil purposes. There were usually eight identifiable powers: ability to project bodily images of oneself, become invisible, pass through objects, sink into solid ground, walk on water, read the minds of others, touch the sun and moon, and ascend to the divine realm. Non-Buddhist ascetics also allegedly possessed these types of powers.

IKKYŪ SÕJUN (1394–1481). A Japanese monk of the **Rinzai** school who was famous for this wild style of **Zen**, who wrote poetry and prose works. He was allegedly of royal parentage, an illegitimate child of Emperor Gokomatsu, but his mother was driven from the royal palace by jealous rivals to a lower-class dwelling in Kyoto. Mother and son lived under difficult financial circumstances. After the death of his first teacher Kenõ, he found a new teacher Kasõ Sõdon, who was a strict and demanding disciplinarian. While floating in a boat on Lake Biwa in 1420, Ikkyu was suddenly awakened by the cry of a crow. After his **enlightenment** experience, he became

famous for his bizarre behavior and was labeled a crazy man by others and himself when he referred to himself autobiographically as "Crazy-cloud" in a poem because of his strange behavior for a Zen monk. According to tradition and his own poetry, Ikkhyū enjoyed drinking wine and visiting brothels. While abbot of the Daitoku-ji late in his life, he fell in love with a blind singer, Mori, for whom he composed erotic poems. His strange antics are conveyed in the *Tokagawa Tales*. Ikkhyū understood himself as the sole transmitter of an ancient authentic Zen opposed to the decadent Zen of his time.

IMPERMANENCE. *See also* ANITYA.

INKA-SHŌMEI. A Japanese term that signified the seal of recognition by a master of a student's religious progress that legitimatized his status as a person who has successfully completed training and was now prepared to teach others. Such a person attained the status of a ***dharma*** successor and was now entitled to be called a master (***roshi***) himself.

INSIGHT. *See also* VIPAŚYANA.

INSIGHT MEDITATION MOVEMENT. A modern religious reform movement begun by an educated elite in Sri Lanka. The movement advocated self-cultivation by both monks and laity within the context of a universalism that opened the tradition to everyone. Leaders taught that it was not necessary to renounce the world and that arhantship was a realistic and attainable goal for all. With the **Buddha** as their model, leaders taught that the study of texts was not necessary for practice and realization. **Meditation** for laity was emphasized, and that mindfulness (*sati*) could be cultivated through ordinary activity. Overall, the movement stressed a this-world asceticism.

IPPEN (also known as YUGYÍ SHÍNIN, "wandering holy man") (1239–1289). Member of the **Pure Land** school in Japan and founder of the **Jishū** (literally, time school) because he advocated chanting the name of **Amida** for six hours each day. He was famous for distributing amulets to people inscribed with the ***nembutsu*** and encouraging them to chant it. While traveling with male and female disciples, they would perform oral *nembutsu* (dancing *nembutsu*). Ippen's itinerant lifestyle helped to spread Pure Land Buddhism. During his life, he had an en-

lightenment experience at Mount Kumano, which motivated him to change his name to Ippen (single universality). Around the time of his death, he burned most his writings because they were all about the *nembutsu*. Some letters and poems survive in the *Ippen Shonin Goroku*.

ITIVUTTAKA. A text that represented the fourth book of the ***Khuddaka Nikāya*** of the **Sutta Piṭaka** of the **Pāli** canon. Each of the 112 short discourses were attributed to the **Buddha**, and each began with the phrase "Thus spoke the Buddha." In these discourses of prose and verse, the Buddha spoke to a lay female named *Khujjutarā*, who relayed in turn the discourses to others. In the sixth century, Dhammapāla compiled a commentary on the text, which forms part of the *Paramatthadīpanī.*

– J –

JAMGŌN KONGTRÜL ('JAM-MGON KON-SPRUL) (1813–1899). He was a Tibetan teacher of religious tolerance. At age 36, he was recognized as an incarnate ***lama*** (*tulku*), and he was ordained in both the **Nyingma** and **Kagyü** schools. He was also a prolific writer and editor of texts, which included the so-called hidden literature (*gter-ma*), and a member of the **Eclectic Movement**, representing a revival of religious and intellectual life. He argued that all schools of Tibetan Buddhism along with its indigenous Bōn religion were equal.

JĀTAKA. A **Pāli** body of literature about the former lives of the **Buddha** that consisted of 550 birth stories compiled in 22 books. The narratives were part of the **Theravāda** canon that appeared in the ***Khuddaka Nikāya*** (fifth part of the **Sūtra Piṭaka**). The stories were arranged according to length with the longer tales at the end of the collection and the shorter tales at the beginning. The stories originally circulated as an oral tradition that was utilized by preaching monks to convey moral lessons to the laity. The popularity of these narratives was confirmed by scenes depicted on rock carvings in India. The vast majority of the tales began with a depiction of the circumstances of the Buddha's life as a preface to the story, a rationale was given for the tale, and ended with a summary about what the actors in the story were currently doing in their present birth. Verses were used to illustrate important points about morals and values.

JĀTAKA-MĀLĀ. A text that consisted of 35 ***Jātaka*** tales (birth stories) about the **Buddha**'s former lives composed by **Ārya Śūra** in the fourth century CE. These popular tales were told by monks and pious laity to inspire others and to transmit important moral and ethical values. There was evidence of these tales being captured in murals in caves and other sites.

JETAVANA (INDIA). A park in Śrāvastī, capital city of Kośala, India, on which was built a residence for monks by a wealthy patron **Anāthapiṇḍika**. The **Buddha** spent numerous rain retreats there. According to Buddhist lore, the disciple **Śāriputra** was credited with the selection of the site.

JETAVANA (SRI LANKA). A monastery built by King Mahasena (334–362) and donated to monks in Sri Lanka. The monastery was donated to monks of the Mahāvihāra school who competed with two other monasteries (**Mahāvihāra** and **Abhayagiri**) for royal patronage on the island.

JHĀNA. *See also* DHYĀNA.

JIRIKI. A **Pure Land** term that referred to using self-power to gain salvation. Within the context of historical decline and decadence, it was considered very difficult to attain liberation by means of one's own efforts. What was usually meant was the path of **meditation** and the working out of one's own liberation. Thus this term was often contrasted with ***tariki*** (power of another), which was considered preferable and more profitable during such a degenerate age. More specifically, *tariki* meant to rely on the power of **Amida** for salvation, which was especially true for the path of **Hōnen** (1133–1212).

JISHŪ. A Japanese **Pure Land** school, whose name meant "time school," and was established by the wandering monk **Ippen** (1239–1289) in 1276, which was eclipsed by the **Jōdo Shinshū** in the 16th century. Unlike other Pure Land school teachings, faith was not a requirement for salvation and rebirth in the Pure Land. The most significant means of salvation was simply the recitation of **Amida**'s name (***nembutsu***). In fact, by reciting Amida's name once, a person was already saved and in the Pure Land. This position was contrary to other Pure Land schools

in which a person must die first before being reborn in the Pure Land. This school was renowned for its wandering teachers and hence the popular name of the "school of wanders" (*Yugyō-ha*).

JIZŌ. He was the Japanese version of the **bodhisattva Kṣitigarbha** who was associated with death and the afterlife. His popularity was related to his vow to rescue people being tormented in hell. He was also known as the chief of the 10 kings of the underground who judge the dead. He was also popularly associated with long life, and travel, and was a protector of children and infants who died before birth. It was common for the faithful to make offerings on the 24th of each month to a figure depicted with a staff in his right hand and a jewel in his left hand. Currently, there is a cult in contemporary Japan practiced by women who have had an abortion or a stillborn child. A memorial service called ***mizuko*** (water child) ***kuyō*** (literally, "to offer and nourish) was performed with offerings, incense, and prayers made to Jizō.

JÑĀNA. Sanskrit term that meant "knowledge" from a root meaning "to know." In the early Buddhist tradition, it was closely associated with intellectual knowing such as knowing doctrines. It was not considered a valid form of knowledge within Buddhist epistemology just as reason and sense perception were not trustworthy modes of knowing because they were associated with distorting mental factors such as greed, hatred, and delusion that were called the three roots of evil (*akuśala*). It was often contrasted with wisdom (***prajñā***), an intuitive type of knowledge. By controlling the three roots of evil through meditative practice, a person was able to see things as they really were (*yathābhūta*). In **Mahāyāna** Buddhism, *jñāna* was a perfection (***pāramitā***) that must be cultivated by an aspiring **bodhisattva**. *Jñāna* was also associated with a non-conceptualizing type of knowing that was non-dual and sometimes synonymous with **enlightenment** (***bodhi***). The **Yogācāra** school referred to five kinds of awareness (*pañca-jñāna*), which was connected to an awareness of enlightenment.

JŌDŌ SHINSHŪ. Name of a Japanese school the "True Pure Land School" founded by **Shinran** (1173–1262), a disciple of **Hōnen** (1133–1212). Shinran was defrocked over a sex scandal in the imperial women's chambers by a couple of disciples, which also affected Hōnen. Shinran's religious attitudes were shaped by the notion about

the decline of the law (***mappō***). In order to be saved in such a degenerate age, he taught that a person must rely on the help of another (***tariki***, "other power"), such as **Amida**, to be reborn in the **Pure Land**. This easy path was made possible by the practice of ***nembutsu*** (chanting of Amida's name) with a sincere heart. Shinran taught that a single sincere chant was sufficient for salvation while additional chanting was an expression of gratitude. The school was primarily a lay organization devoid of a monastic community, but it did have a hereditary priesthood. After Shinran's death, his family took leadership of the movement and unified it by appealing to a cult of the founder centered at his tomb at the Honganji (Temple of the Original Vow).

Early members met regularly at meeting halls (*dōjō*) where members could chant, listen to preaching, and partake of pastoral care. The Honganji hereditary organization expanded under the leadership of **Rennyo** (1415–1499), an eighth-generation grandson of Shinran, who placed his 27 children along with five of their wives into administrative positions, an action that gave women greater visibility in the school. Over the centuries, there has always been a tension between the school and the government, although it reached an accommodation with the government in 1850. Centered in the city of Kyoto today are its two main branches: Ōtani and Honganji, which resulted from a lineage dispute. *See also* JŌDO SHŪ; PURE LAND; SUKHĀVATĪ.

JŌDO SHŪ. Japanese name for the "Pure Land school" founded by **Hōnen** (1133–1212), who was inspired by reading the commentary on the *Meditation Sūtra* by **Shan-tao** that even worthless people could be reborn in the **Pure Land** of **Amida** by calling his name and relying on his power to save a person. This was considered an easy path because one relied on the power of another (***tariki***) or Amida in this case for salvation. Some followers assumed an antinomian position, arguing that ethical and moral conduct did not matter, if everyone is save by Amida, which resulted in scandals. In sharp contrast to such followers, Hōnen advocated traditional Buddhist ethical and moral values. He also stressed the need for continual ***nembutsu*** (chanting the name of Amida) practice in order to be saved, during a degenerate age when it was impossible to practice Buddhism by means of self-power (***jiriki***).

Disputes about the practice of chanting occurred after Hōnen's death, and the movement split into the Chinzei-ha founded by Shōkōbo

Benchō (1162–1238) and the Seizan-ha established by Zennebō Shōkō (1177–1247). Both movements were willing to incorporate other practices along with multiple modes of chanting; they also continued the ancient monastic tradition. *See also* SHINRAN; SUKHĀVATĪ.

JŌJITSU SCHOOL. It was counted among the six schools of the Nara period (709–784) of Japanese history. The school was inspired by the *Satyasiddha Śāstra* written by Harivarman, an Indian sage, in the third century CE. This text reflected the position of the **Sautrantika** and **Mādhyamika** schools. This school became identified with the **Sanron** school in Japan at a later date. Royal patronage helped the Jōjitsu school and the other Nara period schools to flourish.

JUKAI. A Sino–Japanese term that meant either to receive the precepts or to give them. In practice, it reflected a lay person accepting the 10 basic Buddhist precepts and becoming a lay member. Besides the precepts, the lay person vowed to take refuge with the **Three Jewels** (i.e., Buddha, Dharma, and Saṃgha), and took the vow of the ***bodhisattva*** to strive for **enlightenment** and save others.

– K –

KADAMPA (BKA-GDAMS-PA). A Tibetan philosophical school based on the thought of **Atiśa** in the 11th century by his disciple 'Brom-ston (1008–1064). The name of the school was based on the authoritative word of Atiśa contained in his *Bodhipathapradīpa* (Lamp for the Path to Enlightenment). The school lost its independent status during the medieval period, but its emphasis on strict monastic discipline and tantric rituals was preserved by the **Geluk** school, which was founded by **Tsong Khapa** in the fourteenth century.

KAGYÜPA (BKA-RGYUD-PA). A major Tibetan school among four whose name meant "oral transmission lineage" because it stressed the direct transmission of the teachings from one master to another. It traced its origin to **Marpa** (1012–1097), who brought the teachings from India and was a student of **Tilopa** and **Nāropa**. Marpa passed his teachings to his disciple **Milarepa**, whose student **Gampopa** (1079–1153) was the primary organizer of the school. The major doctrines

of the school were manifested by the Great Seal (***mahāmudrā***) and Six Yogas of Nāropa. The school adhered to a positive ontology about the nature of things because it did not deny predicates to emptiness, such as wisdom or bliss. The original school later subdivided into the Shangpa and Dakpo lineages with additional subdivisions to follow.

KAKU-A (b. 1143). A Japanese **Zen** master who gained **enlightenment** while practicing in China, but he was unable to evoke any interest in Zen upon his return to his native country, retiring to practice **meditation** in solitude. A well-known story circulated about his encounter with the Emperor Takakura who asked about the essence of Zen. **Kaku-a** produced a flute from his robes, blew one short note, and exited, which suggested that one could not put its essence into words.

KAKUSHIN (1207–1298). A Japanese **Zen** master who began his career with the esoteric **Shingon** school who combined practices of both schools during his life. In 1249, he traveled to China, studied with Wumen Hui-k'ai, received the seal of recognition of his **enlightenment** marking him as a *dharma* successor, and he returned to Japan with his master's text *Wu-mên kuan* (Japanese: ***Mumonkan***), a collection of **kōans**. When he returned to Japan in 1254, he established the Saihō-ji (later called *Kōkoku-ji*), and he introduced the **Fuke** school to Japan. Even though his teachings were eclectic, Kakushin was in demand for his performance of esoteric rites. He was honored posthumously with the title *National Teacher* and his lineage was known as *Hottō-ha.*

KĀLACAKRA TANTRA. A tantric text meaning "wheel of time" whose date of composition fell within the 10th and 11th centuries in India. According to traditional lore, it was taught by the **Buddha** to King Chandrabhadra of the mythical land of **Shambhala** in three sections of secret teachings: outer (macrocosm), inner (microcosmic psychophysical world of a person), and secret levels (an integration and purification of the outer and inner levels, which involved visualization of the 722 deities of the Kālacakra ***maṇḍala*** with the **Ādi Buddha** depicted in sexual union in the center). The book also contained calendrical and astronomical speculations. Those initiated by the Kālacakra were assured rebirth in **Shambhala**. The text fits into the *Anuttara* (unsurpassed) collection of tantras within the *Atiyoga* subdivision. *See also* TANTRA.

KALPA. A Sanskrit term (Pāli: *kappa*) that denoted a measure of time (an eon) that was defined as the duration of time between the origin of the world and its destruction in ancient Buddhism. A subtle point made by Buddhism was that the world was without a known beginning in order to eliminate the possibility of a creator god of the world. The *kalpa* followed a cyclical pattern, which meant that at the end of the cycle with the destruction of the world there would be a period of cosmic dissolution after which the cycle began anew. Ancient Buddhism taught that it was impossible to know for certain when a cycle would end or begin. A *mahākalpa* (great *kalpa*) was subdivided into 20 smaller measures of time. Various metaphors appeared in Buddhist texts to convey the length of a *kalpa*, such as rubbing away a mountain by stroking it with a piece of cloth once every year. Within a *kalpa* cycle, the most significant event was the appearance of a Buddha.

KALYĀṆAMITRA. A Sanskrit term that denoted "a good friend" or "noble person" who could function as a spiritual guide or advisor. This person usually assumed the form of a teacher or preceptor, which in the early tradition meant a **Buddha**, **arhant**, or a reliable, self-controlled person. The definition of this person became wider within **Mahāyāna**.

KĀMA. Term that meant "desire, passion, love, or sense pleasure." It functioned as an obstacle on the path to enlightenment. It was included among the five hindrances (*nīvaraṇa*) and the three outflows (***āsravas***), which were obstacles to the goal of **enlightenment**. The term included cosmological implications when reference was made to the "world of desire," a lower form of existence.

KAMAKURA PERIOD. A period of Japanese history (1185–1392) characterized by the growth of power among the samurai class of warriors, decline of the aristocracy, rise of landholders, and new schools of Buddhism. During this time, the **Pure Land** school (**Jōdo Shū**) of **Hōnen**, the True Pure Land school (**Jōdo Shinshū**) of **Shinran**, the **Nichiren** sect, **Sōtō Zen** of **Dōgen** and **Rinzai Zen** established by **Eisai Zenji** made their appearance. An explosion of cultural creativity resulted in the formation of the tea ceremony, **haiku** poetry, and **nō** drama performances.

KAMALAŚILA (740–795). An Indian monk who attained fame in Tibet when he defeated **Ch'an** opponent Hvashang in a debate about sudden or gradual enlightenment at the **Council of Lhasa (792–794)** during the first diffusion of the religion. Since his gradual position won the debate, it became the official position of Tibetan Buddhism. He also carried forward the work of **Śāntarakṣita** of spreading Buddhism in Tibet until he was assassinated by likely Chinese assailants in 795. Before his tragic death, he wrote commentaries on works of **Mādhyamika** philosophy: *Madhyamakāloka* (Light on the Middle Way), *Madhyamakālaṃkāra* (Ornament of the Middle Way), and *Tattvasaṃgraha* (Compendium of Reality). In these commentaries, he argued against **Bhāvaviveka**'s position that represented the **Svātantrika** school and its insistence on independent arguments by promoting the position of the **Prāsaṅgika** school, representing a reduction of opposing positions to absurdity. He developed his own philosophical perspective in a trilogy about **meditation** *Bhāvanākrama* (Stages of Mental Cultivation).

KANIṢKA. He was the third king of the Kuṣāṇa dynasty (ruled c. 128–51 CE), who was a patron of Buddhism and sponsored a council, according to tradition, at Gandhārā that resulted in the compiling of the ***Mahāvibhāṣā***, an **Abhidharma** text of the **Sarvāstivāda** school. **Kaniṣka** attempted to model his reign on that of King **Aśoka**, but he was desirous of conquest, a callous king, and he was finally murdered. But similar to his hero Aśoka, Buddhism flourished during his kingly tenure.

KANJUR (BKA'-GYUR). The term meant "word" in Tibetan, and it referred to the first part of its canon that was believed to be the word of the **Buddha**. It consisted of 13 volumes of rules pertaining to monastic discipline, 21 volumes of teachings concerning the perfection of wisdom, and 44 volumes of **Mahāyāna** ***sūtras***, and 22 volumes of Tantric texts. It was systematized by Butön, a scholar and historian, in the 14th century.

KAPILAVASTU. The capital city of King **Śuddhodana**, who was father of **Siddhārtha Gautama**. It was located in the foothills of the Himalayas (modern Nepal). **Hsüan-tsang**, a Chinese pilgrim, found it nearly deserted when he visited in the seventh century. Modern

archaeologists disagreed about the location of the precise site with some arguing for the town of Tilaurakot and others for the nearby town of Piprahwa.

KAPLEAU, PHILIP (1912–2004). He founded the **Zen** Center of Rochester, New York, and became a well-known American Zen master. Prior to gaining **enlightenment**, he worked in the legal profession, which involved him in the Nuremberg Trials and the War Crimes Trials in Japan in 1946. After attending a lecture by **D. T. Suzuki** at Columbia University, he was motivated to travel to Japan to learn about **Zen**. A Zen master urged him to train students in America. In 1966, he left Japan to establish a center that adopted Zen practice for an American audience. Kapeleau published several books such as *The Three Pillars of Zen* and *Zen: Dawn in the West.*

KARMA. The theory of cause and effect that for every volitional action there was produced a karmic seed or energy that determined in what state a person would be reborn after death. Every intentional action inexorably bore fruit in any of the three moments of time (that was, past, present, or future). Karma was metaphorically expressed as an unshakable shadow. Buddhism stressed cultivating the cessation (*nirodha*) of action because it enabled one to exhaust past evil actions and to avoid any further actions that could contribute to additional negative karma. Incorrect actions were motivated by three unwholesome mental states of greed, hatred, and delusion. A typical classification of karma in Buddhist texts involved a three-fold mode of bodily, speech, and mental actions. All acts depended on volitional intention. Buddhism used an agricultural metaphor to illustrate the nature of karma in the sense that karma was akin to a field, whereas conscious intention served as the seed and craving acts as the moisture for the growth of action. Moreover, accumulated karma was the soil in which conscious energy arose, was shaped by it, and developed. Thus, consciousness was nourished by craving, past karma, and new seeds that led to the cycle of rebirth and more suffering. This entire process worked automatically without the supervision or intervention of any divine being. Everyone possessed free will and was thus responsible for his/her actions, although no one knew when karmic seeds would come to fruition because it could occur during any of the three moments of time. During a person's life, it was pos-

sible to counter the accumulation of negative karma by performing meritorious deeds and influence one's future condition of rebirth.

KARMA KAGYÜPA (KAR-MAS BKA-RGYUD-PA). A subdivision of the **Kagyüpas** lineage of Tibet, which traced itself to Dūsum Khyenpa (1110–1193), a former student of **Gampopa**. They were called the "Black Hats" because of the hats worn during ritual. According to Tibetan lore, the hats consisted of the hair of numerous ***ḍākinīs*** (female deities or yogis portrayed as naked semi-wrathful figures) believed to be embodiments of all the positive **karma** of the buddhas.

KARMPA. The title of the leader of the **Karmpa Kagyüpa** in Tibet originating with Dūsum Khyenpa (1110–1193). The lineage extended unbroken through 16 *karmapas* with the last identified as Rigpe Dorje (1924–1982). These figures were incarnations that were often identified with the **bodhisattva Avalokiteśvara**, whose purpose was to preserve and transmit the tantric teachings of the school.

KARUṆA. A Sanskrit term that meant "compassion," an important virtue in all Buddhist schools. The ***Jātaka*** tales of the **Buddha**'s former lives contained many stories that reflected acts of compassion. The rabbit, deer, bird, and elephant were animals that gave their lives to save other creatures. Compassion was listed as one of the four Divine Abidings (*brahma vihāras*) along with *maitrī* (loving kindness), *muditā* (sympathetic joy), and *upekṣa* (equanimity). These four virtues were meditated upon by an aspiring **bodhisattva** in **Mahāyāna** while cultivating the perfection of ***dhyāna*** (meditation). Mahāyāna allowed a bodhisattva an opportunity to violate the moral code if he was moved by compassion for another. It was thus permissible to commit a violent deed if that action would save an offender from committing a deed that would bring that person severe karmic consequences, such as killing a would-be murderer before that person harmed a victim. Therefore, the bodhisattva acted from a compassionate position for both the victim and perpetrator being willing to suffer the karmic consequences of his deed in order to protect others. The most famous embodiment of compassion is the bodhisattva **Avalokiteśvara**, who was depicted iconographically with a thousand hands extended in all directions ready to assist anyone.

KASIṆA. A **Pāli** term that referred to objects of **meditation**, which supported mental concentration and allowed the mind and object to become identified. Texts gave a list of 10 *kasiṇas*: earth, water, fire, wind, blue, yellow, red, white, space, and consciousness. A meditator placed an object or preparatory image made from any of the elements nearby, concentrated on it, acquired a mental image of it, a counter image was produced, and one reached the threshold of trance states. There was a correlation between *kasiṇa* colors and psychic colors of a meditator. It was considered preferable to match a person's psychic color with the corresponding *kasiṇa* color to enhance concentration, such as red for a lustful person, blue for a hateful person, or yellow for a delusional person.

KĀŚYAPA. An important disciple of the Buddha who played a pivotal role at the first **Council at Rājagṛha** after the death of the master. His name appeared in later **Mahāyāna** as a witness to a sermon of the Buddha when the master held a flower aloof without uttering any words to which Kāśyapa responded with a smile, signifying his understanding, in the sixth case of the ***Mumonkan*** of the **Zen** tradition. This legend led the **Ch'an** tradition to accept him as the first patriarch of the Chinese Ch'an lineage.

KATHĀVATTHU. An **Abhidhamma** text in the **Pāli** canon whose title meant "points of controversy." The 22 chapters of the book represented a collection of disputed doctrinal issues, and it was the fifth of seven books in this body of literature. Tradition attributed this book to **Moggaliputta Tissa**, who allegedly composed it after the **Council of Pāṭaliputra** during the reign of **Aśoka**, with the intention of defending the orthodox tradition.

KAṬHINA. In **Theravāda** Buddhism, it referred to the ceremony following the ***Pavarana*** (a confessing of offenses against the monastic code) ceremony at the end of the rainy season. The term literally meant "hard." The ceremony involved the acquisition of new robes by monks donated by the laity. This ceremony was aptly named because the gift of robes by the laity was considered a meritorious deed similar to the hardness of a diamond.

KATSU. A Japanese **Zen** term that referred to a nonsensical shout intended to jolt a student into the resolution of a **kōan**, or enlighten-

ment. It was initially use in China by **Ma-tsu Tao-i (709–788)** by itself or in conjunction with violence.

KEGON. A Japanese term used to translate the Chinese name for the **Hua-yen** school. It was a major school during the **Nara period** (710–784) of Japanese history. Like its Chinese predecessor the school was an adherent to the teachings of the ***Avataṃsaka Sūtra*** (Flower Ornament Sūtra), and it was originally brought to Japan by Shinjō (d. 742), a Korean monk, and gained popularity at court because of the preaching of a disciple Ryoben (689–773). The emperor Shōmu Tennō was politically intrigued by the message of the **bodhisattva Vairocana** being the center of the universe and all phenomena emanating from him. In contrast to the emperor's political interest in the school, ordinary Japanese where never attracted in any great numbers, and the school never really thrived in Japan beyond a small dedicated group of monk/scholars. During the Heian period (794–1185), Kegon was almost assimilated into the more powerful **Tendai** school. *See also* GAṆḌAVYŪHA SŪTRA.

KEIZAN JŌKIN ZENJI (1268–1325). A Japanese master of the **Sōtō Zen** school who was a fourth-generation successor to **Dōgen Zenji** (1200–1253) and regarded as the second greatest patriarch of the tradition. In his youth, he studied with Ejō, a disciple of Dōgen, and he received the seal of recognition (***inka shōmei***) from Tetsū Gikai, abbot of Daijō-ji, in 1295. He was a charismatic figure and founded several temples, including Jōman and Sōjiji, a former **Shingon** school temple, that eventually received royal patronage as his stature grew. In addition to his administrative skills, Keizan authored some important works: *Denkō-roku* (a history of the **Sōtō** school), *Sankon zazen setsu*, *Keizan shinki*, and *Zazen yōjinki*. He also made contributions to the development of Sōtō ceremonies.

KENDŌ. The art or way (*dō*) of the sword in Japan. This martial art was closely associated with the samurai lifestyle in medieval Japan and **Zen**. Theoretically, the artist and his sword became united and reacted spontaneously and fearlessly. It was believed that the way of the sword and the religious paths were parallel to each other.

KENSHŌ. It is another term for **enlightenment** (***satori*, *bodhi***) in **Zen**. It literally means "to see one's own nature." In some contexts, it means to see one's **Buddha nature**. In short, it means to see reality as it really is.

KHAW PHANSA. This is an observance in Thailand during the month of July, which marks a three-month period when monks go into retreat during the rainy season. It is considered a time of piety and asceticism. The laity give monks food and bathing clothes. Lay village elders recall the *khwan* (spirit essence) of the monks and bind the wrists of the monks with a cord, which causes the spirit essence to be united to their bodies before they go into retreat. In return, monks give blessings, preach a sermon on merit, and chant to provide the village protection and blessings for the following months. *See also* FESTIVAL.

KHUDDAKA NIKĀYA. This refers to the short collection of texts in the **Pāli** canon located in the fifth part of the ***Sutta Piṭaka***. There are 15 of these short texts: (1) *Khuddakapāṭha* (Collection of Little Readings); (2) *Dhammapada* (Stanzas on the Teaching); *Udāna* (Solemn Utterances of the Sage); (4) *Itivuttaka* (Thus It Was Said); (5) *Sutta-nipāta* (Collection of Discourses); (6) *Vimānavatthu* (Narratives of Heavenly Places); (7) *Petavatthu* (Narratives about Ghosts); (8) ***Theragāthā*** (Verses of the Male Elders); (9) ***Therīgāthā*** (Verses of the Female Elders); (10) ***Jātaka*** (Birth Stories); (11) *Niddesa* (Exposition); (12) *Paṭisambhidāmagga* (Way of Analysis); (13) *Apadāna* (Legends); (14) *Buddhavaṃsa* (Lineage of the Buddhas); and (15) *Cariyāpiṭaka* (Basket of Conduct). Buddhist scholars disagree about the authenticity of some of these texts. The *Theragāthā* and *Therīgāthā* provide glimpses respectively into the lives of monks and nuns in ancient Buddhism. *See also* ĀGAMA; TRIPIṬAKA.

KINHIN. A **Zen** practice referring to walking **meditation** that functions as an adjunct to seated meditation (***zazen***). The meditator walks slowly and mindfully between periods of *zazen* in order to restore blood circulation to the legs from being seated for extended periods and to overcome drowsiness.

KLEŚA. A Sanskrit term meaning "defilements or negative unconscious tendencies that afflict people." Although lists extend to 10 defilements, the early tradition recognizes three of them: greed (*rāga*),

hatred (*dveṣa*), and delusion. Such defilements affect a person's actions negatively and lead to an inferior mode of rebirth. By means of **meditation** and practice of virtues opposite to the defilements, a person can overcome the negative influences of the defilements.

KŌAN. A Japanese **Zen** term derived from the Chinese term *kung-an* (public case). As a case, it implies that it accords with the Buddhas and patriarchs. They are brief stories or dialogues reflecting a statement, for instance, by an old master or an answer of a master given to a question. They are used as forms of language **meditation** because they are given to students who use them to concentrate on and attempt to discover an answer or response to them. In short, they are meditation devices upon which to concentrate, and they are similar to **mantras** (sacred formulas) and ***maṇḍalas*** (sacred diagrams). *Kōans* have been collected into books such as the *Hekiganroku* (Chinese: **Pi-yên-lu**) and ***Mumonkan*** (Chinese: Wu-men-kuan compiled by Wu-men Hui-k'ai who died in 1260). The four types of kōans (in order of difficulty) are: *hosshin* kōans (called *dharmakāya* kōans that are akin to meeting someone and recognizing that person), *kikan* kōans (refers to complex interlockings), *gonsen* kōans (literally means "the study and investigation of words," which are words and phrases of the patriarchs that are difficult to understand), *nanto* kōans (means "difficult to pass through," which are the most difficult *kōans*). Meditating on a kōan helps a student fix (*daigi*) concentration on a single thing, and it helps a meditator to recognize the futility of all intellectual attempts to reach **enlightenment**. A student's response to a kōan informs his master whether or not the monk is enlightened.

KŌBŌ DAISHI. *See also* KŪKAI.

KO-I. A translation practice in China intended to render Sanskrit terms and concepts into Chinese. It literally meant "matching meanings," which in actual practice meant stretching them. The method operated by searching for pre-existing terms in Chinese religion that often tended to be Taoist. The method resulted in distorted meanings and misunderstanding of texts. An early monk, **Tao-an** (312–385), condemned the method and attempted to develop an alternative method that would be truer to the Sanskrit terminology.

KŌRŌSI, COSMASÁNDOR (1784–1842). An early Western scholar of Tibetan Buddhism of Hungarian descent, who went to Tibet in search of the origins of the Hungarian people that he never discovered in the texts of the culture based on information supplied by William Moorcroft, an English explorer. His stay, education, and scholarly research in Tibet resulted in his translation of the *Mahāvyutpatti*, a Tibetan grammar and dictionary. Besides publishing essays on Tibetan culture, he surveyed its Buddhist canon.

KORYO PERIOD. A period of Korean history (935–1392) that witnessed the pinnacle of Buddhist influence within the culture and the invasion of the Mongols led by Genghis Khan. Intellectual and artistic activity resulted in the publication of the Korean Buddhist canon, state support, and the activity of thinkers such as Ūich'ōn (1053–1101), **Chinul** (1158–1210), and T'aego Pou (1301–1382). By the end of the period, Buddhism suffered from corruption, laxity, and disrepute, which opened it to repression in the following era.

KṢĀNTI. This term means "patience." It is the third of the 10 perfections cultivated by the **bodhisattva** on his path to liberation. Patience is defined as freedom from anger and excitement. It is the exact opposite of hatred, repugnance, anger, and malice. Patience also reflects the ability and habit to endure and pardon injuries and insults inflicted upon oneself. The bodhisattva is cautioned never to become angry or impatient over actions committed by ignorant people.

KṢITIGARBHA. *See also* JIZŌ.

KUAN-YIN. *See also* AVALOKITEŚVARA.

K'UEI-CHI LING-YU (632–682). He helped to organize the **Fa-hsiang** school of Buddhism. He was a disciple of **Hsüan-tsang**, and he wrote works that organized his master's ideas in such works as the chapter on the *Forest of Meanings in the Garden of Law* (Fa-yüan i-lin-chang), and *Notes on the Treatise on the Completion of Ideation Only* (Ch'eng wei-shis lun shu-chi). Because of the anti-Buddhist persecution of 845, the school fell into decline.

KUEI-SHAN LING-YU (771–853). Ch'an monk and founder of the Kuei-yang lineage, which formed one of the "Five Houses" in China. A student of **Pai-chang Huai-hai** (720–814), Kuei-shan achieved enlightenment under his tutelage before being appointed as abbot of the Ta-kuei monastery, where he attracted and taught many prominent students.

KŪKAI (774–835). Despite his aristocratic birth and classic Confucian education with the purpose of achieving a high government position, he became a monk as a teen, and sailed to China in 804. There, he studied esoteric Buddhism with Hui-kuo (746–805), who initiated Kūkai into esoteric Buddhism that strives to gain liberation while fully embodied using ***mantras*** (sacred formulas), ***mudrās*** (hand gestures), and ***maṇḍalas*** (sacred diagrams) in order to achieve liberation while embodied. After the death of his master, Kūkai returned to Japan where his calligraphy captured the attention of the emperor, a fellow master of the art. Japanese tradition credits him with establishing the **Shingon** school. A successful royal petition enabled Kūkai to begin construction of a temple at Mount Kōya, although the emperor kept Kūkai in the capital of Kyōto where he supervised completion of the Tōji, or Eastern Temple. This temple became a venue for esoteric ritual to benefit the emperor and country. Kūkai expanded the purpose of the site to include a school of arts and sciences that he opened to all classes of Japanese society, although the school was sold in 847 because of the difficulty of maintaining it. He was known posthumously as *Kōbō Daishi* (the Great Teacher Kōbō).

KUMĀRĀJĪVA (344–413). After becoming a monk at an early age in Kucha in central Asia, he became one of the greatest translators of Buddhist texts into Chinese. He was proficient in both **Sarvāstivāda** and **Mahāyāna** traditions, and his fame attracted the attention of the Chinese Emperor Pu Chie and the Eastern Ch'in dynasty who invited him to China, but the general escorting him to China rebelled against the court and held him prisoner for 17 years. During this hostage period, Kumārjīva spent his time learning Chinese. Once the rebellion was suppressed, he made his way to **Ch'ang-an** in 401 to begin his work of translating texts and teaching until his death. By borrowing Taoist terms for abstract Sanskrit terms, his method was not very accurate, even though they were easier to read in comparison to other translations.

KUNG-AN. *See also* KŌAN.

KUSHA SCHOOL. During the **Nara period** (710–794) of Japanese history, this school was considered one of the six established schools. The school was dominated by scholar-monks intent on studying the works of **Vasubandhu**, especially his *Abhidharmkośa*.

KUŚINAGARA. The location of the **Buddha**'s final **nirvāṇa** (***parinirvāṇa***) and capital of the Malla state, which was absorbed into the Magadhan empire. The site continued to attract pilgrims for many centuries who came to circumambulate the **stūpa** commemorating the event of the *parinirvāṇa*. But it was eventually neglected until its rediscovery by archeologists in 1878. Donations from countries such as Myanmar (Burma) enabled authorities to restore the site.

KŪYA (903–972). An early monk advocating the practice of ***nembutsu*** (chanting of **Amida's** name) among common people. He became the paradigm for the wandering monk (*hijiri*) practicing *nembutsu* outside of established temples. He was credited as the founder of the Kūya sect of the Japanese **Tendai** school. He was also noted for his social actions, such as establishing health care centers, building bridges, constructing irrigation systems, and road repairs.

KWANNON. *See also* AVALOKITEŚVARA.

KYOJONG. A major school of Korean Buddhism that literally meant "textual" that survived a series of political forms of royal suppression in the late 14th century until the original seven schools were reduced to two major schools. The Kyojong school represented a synthesis of three Chinese Buddhist schools: **Hua-yen**, **Fa-hsiang**, and **San-lun**.

KYŌSAKU. A long stick that is shaped flat at one end and round on the other, which is similar to a cricket bat, that is used in a **Zen meditation** hall by a monk who walks up and down keeping a keen eye on the meditators. The stick is literally called *warning stick.* When a trainer witnesses a monk dozing, sitting in the wrong posture, or not exerting sufficient effort because of a lack of concentration, he stops in front of the meditator, bows, and strikes him with the stick over the

shoulders. The meditator will bend forward to expose his back for the strike. Sometimes, a meditator requests to be hit in order to refocus himself or to relieve the aches in his back from sitting for long periods of time by means of a hand gesture. This practice is a remnant of the use of violence by Chinese masters during the **T'ang dynasty**, but it is not intended as a punishment. *See also* ZAZEN.

KYOTO SCHOOL. A 20th-century school of **Zen** intellectuals combining traditional practice and European philosophy. Nishida Kitarõ (1870–1945) is generally recognized as the founder of the school. He was followed by distinguished thinkers, such as Tanabe Hajime (1885–1962), Hisamatsu Shin'ichi (1889–1980), and **Nishitani Keiji** (1900–1990).

KYŪDŌ. In Japanese culture, this literally means "way of the bow." This martial art exhibits Taoist and **Zen** influence. It is considered training in mindlessness because a student is instructed to forget the bow, arrow, the draw, and release. In fact, hitting the target is not really a measure of success. The archer becomes totally detached, and he focuses totally on the target without striving to perform any of the techniques. After the archer becomes one with the target, he releases the arrow without deliberation from the ground of no-mind.

– L –

LAKṢAṆA. A Sanskrit term meaning "mark or sign." According to **Abhidharma** literature, it is the identifying mark of a thing that distinguishes it from something else. Heat is, for instance, the identifying mark of fire. Three marks characterize all worldly phenomena: suffering (***duḥkha***), impermanence (***anitya***), and non-self (***anātman***). Later selected **Mahāyāna** texts stress that a mark is a mental construct that is used to understand and classify a phenomenon.

LALANĀ. Within the context of tantric Buddhism, it is the channel (***nāḍī***) located on the left side of the central channel (*avadhūti*). It also forms knots around the central channel at various places of the centers of the human body, such as the navel, heart, throat, and top of the head. It is symbolically identified with wisdom (***prajñā***) that carries the female egg or energy.

LALITAVISTARA. A biography that can be translated as "The Playful Details (of the Buddha)," which relate the lives of the **Buddha** until the beginning of his ministry. Scholars date the text to the first or second centuries, and they trace its origins to the **Sarvāstivāda** school before its embrace and expansion by members of the **Mahāyāna** school. The Sanskrit text is 27 chapters long constructed of a combination of verse and prose, and it is considered an excellent example of early Mahāyāna literature that is preserved in the Sanskrit, Chinese, and Tibetan languages.

LAMA (BLA-MA). A Tibetan translation of the Sanskrit term ***guru*** (teacher) that is literally translated as "higher one." Tibetans widened the meaning of this honorary title to include any monk, yogin, or spiritual teacher. Awarding of the title to someone presupposes a period of initiation and learning on the lama's part.

LAMOTTE, ÉTIENNE (1903–1983). A renowned Belgian Buddhologist, who was a Catholic priest and student of compatriot Louis de la Vallée Poussin, another famous scholar of Buddhism. Working in the Chinese and Tibetan languages, he translated texts from these languages that were not available in Sanskrit versions, which included the following: *Saṃdhinirmocana Sūtra*, *Karmasiddhiprakaraṇa* of **Vasubandhu**, *Mahāyānasaṃgraha* of **Asaṅga**, the *Vimalakirti-nirdeśa Sūtra*, and the *Mahāprajñā-pāramitā-śāstra* of **Nāgārjuna** in five volumes. He also published an important historical study of Buddhism: *Histoire du Bouddhisme Indien, des origine à l'être Śaka*. His scholarly contributions earned him numerous honors.

LAM-RIM. A Tibetan body of literature meaning "stages of the path." It is intended as a practical guide to enlightenment. Excellent examples of such manuals are: *Jewel Ornament of Liberation* by **Gampopa** (d. 1153) and *Stages of the Path to Enlightenment* by **Tsong Khapa** (d. 1419).

LAṄKĀVATĀRA SŪTRA. A Sanskrit text meaning "descent into Lanka" that was composed originally around 400 CE, and was preserved in three Chinese translations of different length and composition dates by respectively **Guṇabhadra** (443), **Bodhiruci** (513), and Śikṣānanda (700–704). It was highly probable that schol-

ars added material over time, worked with different versions, and created a non-systematic or non-unified text, although it did unify such doctrines as ***tathāgata-garbha*** (embryonic Buddha) with the ***ālaya-vijñānā*** (store-house consciousness). These doctrines and others took place between the **Buddha** and Mahāmati, a **bodhisattva**. Besides its influence in the Chinese **Fa-hsiang** school and Japanese **Hossō** school, it exerted a strong influence in the northern school of **Ch'an**. According to tradition, **Bodhidhamra** was an expert on the text.

LARGER SUKHĀVATĪVYŪHA SŪTRA. A basic text of the **Pure Land** school that was probably composed in the northwestern region of India around 100 CE. The term *sukhāvati* refers to possessing a place of happiness, which functions as the antonym of suffering (***duḥkha***), while *vyūha* signifies description. Surrounded by a large retinue of Buddhist figures, the **Buddha** gives instruction to his disciple **Ānanda** on the Vulture's Peak about the monk Dharmākara and his multiple vows pertaining to a single Buddha land, and his eventually evolving into **Amitabha** who resides in a Pure Land located in a westerly direction. This land is described, how it can be gained by a person, a discussion of the importance of meditating on Ambitabha, and it concludes with a vision of the **bodhisattva**.

LAUGHING BUDDHA. *See also* PU-TAI.

LA VALLÉE POUSSIN, LOUIS DE (1869–1939). A renowned Belgian Buddhologist who studied, edited, and translated texts in Sanskrit, Tibetan, and Chinese beginning with **Śāntideva**'s *Entering the Path to Enlightenment* (Bodhicāryāvatāra). His major secondary contribution to his subject was entitled *Buddhisme: Études et matériaux*. He also wrote *Nirvāṇa* and *The Way to Nirvāṇa* and completed two major translation projects before his death: the *Abhidharmamakośa* of **Vasubandhu** and the *Siddha* of **Hsüan Tsang**. He was a professor at the University of Gent for more than 40 years, founded the Société bege d'Études orientales (1921), and was an editor for *Le Muséon*. *See also* LAMOTTE, ÉTIENNE.

LESSER VEHICLE. *See also* HĪNAYĀNA.

LHASA. Name of the capital of Tibet that was founded around the seventh century during the reign of Songtsen Gampo. After a period of decline, it was revived by the **Dalai Lama V**, who used it as a political and religious headquarters. During this time, the Potala Palace was completed as the residence of the Dalai Lama along with several monasteries and the Jokhang temple.

LIN-CHI I-HSÜAN (? 866 CE). He founded his own **Ch'an** lineage in China that became the **Rinzai** school in Japan. His name was derived from a small temple called "Overlooking the ford." Lin-chi's teaching methods were strict and harsh, and they included physical beating and shouting at a student, which were attempts to get students to experience the truth themselves. He also stressed wordless teaching and naturalness, which included elements of no concern and no seeking by students. Lin-chi defined a true human being as someone without rank or title, concrete, totally detached, dynamic, and attuned to nature. This concrete individual revealed the Buddha nature, and he was willing to destroy all obstacles and commit the five great sins: kill one's father, mother, or Buddha, destroy the harmony of the monastic community, and burn the scriptures.

In order to develop a true human being, Lin-chi devised a four-step technique to open a student's mind: take away the person but not their objective station, take away the objective situation but not the person, take away both the person and the objective situation, and finally take away neither the person nor the situation, which allowed both subjectivity and objectivity to become identified with each other.

LIN-CHI SCHOOL. This was one of the Five Houses of **Ch'an** during the **T'ang dynasty** founded by **Lin-chi I-hsüan** (d. 866). During this era, Ch'an was not a unified movement; rather it was a widely diverse movement that did not achieve well-defined identity until the Sung dynasty (960–1279). The T'ang period was characterized by a series of contending lineages vying for leadership and acceptance of their own claims of authority and authenticity. Therefore the, T'ang period was more accurately viewed as the beginning of a process that was completed in the Sung period. The lineage of the school progressed for six generations until a split occurred, resulting in parallel lineages, between Yang-ch'i Fang-hui (992–1049) and Huang-lung Huinan (1102–1069), a division known thereafter as "The Five Houses

and Seven Schools." As the Sung dynasty unfolded, the Yang-chi school grew in strength while the other school suffered a decline of fortunes. The school used shock techniques such as shouts, physical violence, and nonsensical responses to questions to train students, but these methods gave way to the **meditation** on **kōans** because of the expansion of the school and the lack of teachers trained in the shock techniques.

The Lin-chi school disagreed over pedagogical practice with the **Ts'ao-tung** school and its emphasis on seated meditation. This difference became further defined after a debate between Ta-hui Tsung-kao (1089–1163) of the Lin-chi school and Hung-chih Cheng-chüeh (1091–1157) of the Ts'ao-tung school at which time the former was known as "kōan contemplation" Ch'an, and the latter school was called "silent illumination" Ch'an. The Lin-chi school grew in prominence during the Sung dynasty, and it absorbed the other houses with the exception of the Ts'ao-tung school. The Lin-chi school was transported to Japan by **Eisai** (1141–1215) and became the Rinzai school.

LOGIC. *See also* BUDDHAPĀLITA; DHARMAKĪRTI; DIGNĀGA; PRAMĀṆAVĀDA; PRĀSAṄGIKA; SAṂVṚTI-SATYA.

LOHAN. A Chinese transcribed term for the Sanskrit ***arhant*** ("worthy one"). These were individuals who had attained **enlightenment**. In China, the *lohans* evolved into cult figures or minor deities to be venerated by the laity. In Ch'an Buddhism, they appeared in groups of 500 (which recalls the number of monks attending the first council) and they assisted with magical skills.

LOI KRATHONG. Name of a **festival** in Thailand called the *Festival of Lights* or *Floating Boats*. It also occurs annually in other countries of Southeast Asia on the full moon day of November, which marks a month after the planting of the rice crop and of the monk's rainy-season retreat. The festival is named after floating of boats on which are placed lighted candles, some coins, and incense. Picnics, fireworks, and children swimming out to the floating boats are all aspects of the festival. The festival is also associated with the retelling of the story of Prince Vessantara, who gave away everything that he owned, in a ***Jātaka*** tale by monks.

LOKA. Sanskrit term for "world." Early Buddhism acknowledged a world of three tiers: world of nonform (*arupa-loka*), the world of form (*rupa-loka*), and the world of desire (*kāma-loka*). The formless realm represented immaterial spheres and modes of existence that were purely mental, whereas the realm of form was a fine material sphere that consisted of 16 divisions. The world of desire was described as an elevenfold realm of pleasure and a sevenfold realm of sensual bliss, which included the realm of gods and humans on the fifth level. The world of desire also included the fourfold realm of punishment, which consisted of the following: demon (*asura*) world, ghost (*peta*) world, animal world, and various **hells**. Each of these realms were subject to the law of cause and effect (**karma**) and thus to the cycle of rebirth.

LOKAKṢEMA (147 CE ?). An early translator of Buddhist texts into Chinese of Indo–Scythian descent. He worked in the capital of Loyang between 178 to 189. His translation of the *Pratyutpanna Sūtra* was influential because it referred to mediating upon **Amitābha** and his **Pure Land**. His translation of Buddhist philosophical works led to dialogue between Buddhists and Taoists. His translation efforts helped to construct the Chinese Buddhist canon.

LOKAPĀLA. This term means "world protector." Four such guardians in Buddhist mythology protect the four cardinal points of Buddhist teachings and the world. They are often depicted as four kings, and their statues are often located to protect religious sites.

LOKĀYATIKAS. A group of materialists who rejected the notions of **karma**, rebirth, and survival of the person after death that existed during the lifetime of the Buddha in India. They argued that all phenomena and consciousness could be traced to transformations of matter.

LOKOTTARA. This term means "supermundane." It was applied to the path to salvation in early Buddhism, whereas it was associated with the **Buddha** as a transcendent being with infinite wisdom in some **Mahāyāna** texts.

LOKOTTARAVĀDA. This is a school of Buddhism that split from the **Mahāsaṃghika** school known as the "The Supramundance school."

In early Buddhism, the school pointed to everything that led beyond ignorant craving and attachment to final release. The school influenced the development of the **Mahāyāna** school with its Buddhology and its emphasis on the **Buddha**'s supermundane nature, omniscience, powerfulness, and eternal nature. Whatever people believed that the Buddha accomplished on earth, this was merely an illusory mental projection done to save beings. Little literature of this school survived, although a text on monastic rules for nuns and the ***Mahāvastu*** were exceptions. This school was also known as the "Single Utterance School" (Ekavyavahāra) because it taught that every utterance of the Buddha was concerned with transcendental matters.

LOTUS SŪTRA. An abbreviated title of a very popular Sanskrit text fully entitled the *Saddharmapuṇḍarīka Sūtra*. The title of the text has important implications because the lotus is the essence of beauty and it represents the culmination of the growth process that begins in the mud at the bottom of a pond. Thus, the lotus is a metaphor for someone who exists within the pollution of ordinary existence and it suggests that the individual will eventually emerge as pure and immaculate as a white lotus. Scholars date this text to the first century BCE, which makes it an example of early **Mahāyāna** Buddhist literature. In the text, the **Buddha** preaches to a large audience from Vulture's Peak about this single path that replaces the former three paths of the hearer (*śrāvakās*), solitary, non-teaching enlightened beings (***pratyekabuddhas***), and the **bodhisattva**. Throughout the text, there is ample use of parables, similes, and metaphors to illustrate teachings that are applications of skillful means (***upāya***). There are passages in the text that tend to deify the Buddha and thus make him a non-historical figure. The text includes an example of Mahāyāna cosmology with the 16 sons of the Buddha placed at the eight compass points and the father in the center, creating a huge ***maṇḍala*** (sacred diagram).

It is also evident that the text itself is a means to **salvation**, which had a historical impact on **Nichiren** (1222–1282), a Japanese prophetic figure and founder of a religious school. Before Nichiren, **Chih-i** (538–597), founder of the **T'ien-t'ai** school, classified the text at the pinnacle of Buddhist literature, arguing that it represented the most perfect example of the Buddha's teachings. This claim was embraced by the **Tendai** school in Japan and more recent schools, such as **Sokagakkai** and **Risshō Kōseikai**.

LO-YANG. Capital city located on the Yellow River in Honan province for the Northern Wei dynasty built by emperor Hsaio-wen. According to Buddhist lore, it was a site at which the religion was initially introduced into China, where the earliest Buddhist texts were translated, and where **Bodhidharma**, legendary founder of **Ch'an**, lived. The area around the city was the location of the Lung-men caves, the White Horse Temple, and other temples. A lack of financial support and political disorder led to its decline by 550.

LUMBINĪ. According to Buddhist legend, it was the park where the Buddha was born. It was located near the city of Kapilavastu near the Himalayan Mountains in present day Nepal. In early Buddhist history, it was a sacred place of pilgrimage until the seventh century, but became neglected until rediscovered in 1896. Archeological excavations have discovered monastery foundations and **stūpas** and the site has regained its place as a sacred place for Buddhists.

LUNG-MEN. A location about eight miles from Lo-yang, ancient capital of the Northern Wei dynasty (c. 500–516), where caves were carved out to create hermitages for monks until the Sung dynasty. The walls of the caves were decorated with carvings of scenes from texts, such as the ***Lotus Sūtra*** and various ***Jātaka*** tales, famous **bodhisattva** figures, and royal and monastic inscriptions. This valuable historical evidence was scattered throughout more than 2,000 caves.

LU-SHAN. A mountain located along the Chiu River in Kiangsi province where Lu-shan Hui-yüan (334–416) founded the **White Lotus Society**, and invited translators to work at the Tung-lin Temple. The location was identified as the place where **Pure Land** Buddhism began. Various renowned monks have spent time there, such as the translator **Buddhabhadra** (359–429), founder of the **Nirvāna school**, **Tao-sheng** (c. 360–434), and **Ch'an** master **Tao-shin** (580–651). It was thus an important site of Buddhist activity for centuries.

LÜ-TSANG SCHOOL. A Chinese school of Buddhism that stressed the **Vinaya** tradition, or monastic regulation, instead of doctrinal or philosophical issues, originating during the **T'ang dynasty**. Monks spent time studying and writing commentaries on monastic regulations. According to tradition, the school was founded by Tao-hsüan (596–667),

who used the Vinaya literature of the **Dharmaguptaka** school (called the "Vinaya in Four Parts" in China). The schools small numbers did not prevent it from becoming influential. The school was established in Japan in 754 as the **Ritsu** school by Chien-chen.

– M –

MACHIG LAPGI DRÖNMA (1055–1145). A Tibetan female saint and practitioner of **tantra**. She was an expert in the ***chöd*** method in which a person visualizes a demon dismembering one's body with the purpose of becoming detached from one's body. It was believed that Machig was originally a male, who fled from India to Tibet to avoid hostile Brahmins. He transformed himself into a female by projecting his consciousness into the body of a living female.

MĀDHYAMIKA. An influential **Mahāyāna** school of thought founded by **Nāgārjuna** (second century CE) and based on his text *Fundamentals of the Middle Way* (**Mūlamadhyamaka-kārikā**). Nāgārjuna envisioned his philosophy as a middle path between two extremes: externalism (is) and nihilism (is not). This position entails that nothing in the world exists absolutely and nothing perishes completely because the middle is transcendental and thus beyond language and concepts, which implies that no philosophical position is ultimate. The path envisioned by Nāgārjuna does not lead to a definite goal, but it does lead to the end of all theorizing, which he grasps as the perfection of wisdom (***prajñāpāparamitā***).

By means of his negative dialectic, Nāgārjuna attacks the existence of all ***dharmas*** (things), concepts, or theories devised by **Abhidharma** scholars because they lack any self-nature (***svabhāva***), which means that it is impossible to predicate existence or non-existence to them. Because everything is subject to causation and lacks self-nature, everything is empty (***śūnyatā***). The school was promoted by **Āryadeva**, a disciple of its founder, before it split later into two branches: **Svātantrika** led by **Bhāvaviveka** (ca. 490–570) and **Prāsaṅgika** promoted by **Candrakīrti** (ca. 650). The two branches disagreed respectively about the use of a positive or a negative dialectic. The school had a widespread influence in Tibet, in China in the form of the **San-lun** school, and in Japan with its **Sanron** school.

MAGADHA. During the lifetime of **Siddhārtha** (**Buddha**), it was a major kingdom south of the Ganges River ruled by **King Bimbisāra** before dying from maltreatment by his son and successor, Ajātaśatru. Father and son were both followers of Buddhism and gave support to the new religion. After the death of the Buddha, the first Buddhist council was held at the capital of Rājagṛha and later the third council was held at its new capital of Pāṭaliputra during the reign of King **Aśoka**.

MAHĀBODHI SOCIETY. The Buddhist society founded by **Anagārika Dharmapala** (1864–1933) in 1891 with the purpose of revitalizing the religion. He was motivated initially to restore Bodhgayā, which was the site of the **Buddha's** enlightenment, to Buddhist control. The society spread internationally with its first office in England opening in 1925. Before this event, the society gained wider public attention when its founder attended the **World Parliament of Religions** in Chicago in 1891. Branches of the society around the world today reach people through their publications.

MAHĀMAUDGALYĀYANA. Sanskrit name for the **Pāli** monk Mahāmoggallāna, who was a senior disciple and life-long friend of the **Buddha**. After achieving enlightenment rather swiftly, he became famous for his miraculous powers by changing his own form and conjuring various living shapes. According to a traditional account, he was beaten to death by hoodlums who were allegedly paid by Jains. He was intimate friends with **Śāriputra**, another close disciple renowned for his wisdom, until Mahāmaugalyāyana's murder.

MAHĀMEGHAVANA. The first Buddhist missionaries to Sri Lanka were housed at this site, and it was eventually donated to them by King **Devānaṃpiya Tissa**. At this site, a branch from the original **Bodhi tree** was planted and a monastery established that later became the **Mahāvihāra**.

MAHĀMUDRĀ. It literally means "Great Seal," but it specifically refers to the teaching of the **Kagyüpa** school of Tibet. This tantric inspired practice involves imagining the bodies of the Buddhas. From another tantric perspective, it refers to practices associated with those based on texts (**sūtras**) and tantric extraordinary forms. The overall

goal is the realization that everything is empty (***śūnyatā***). The practice is traced back to **Nāropa**, who passed it to **Marpa** and then to **Milarepa** and finally to **Gampopa**.

MAHĀPARINIBBĀNA SUTTA. An important text translated as the *Discourse on the Great Decease* that is located in the ***Dīgha Nikāya*** (Long Collection of Discourses) of the **Pāli** canon. The text tells the story of the **Buddha**'s death, events of his final few months, his prediction of his death, his assertion that he could extend his life, and concludes with his cremation and distribution of his relics. Some of the textual material appears in other parts of the canon.

MAHĀPARINIRVĀṆA SŪTRA. A **Mahāyāna** text that can be translated as *The Discourse of the Great Final Nirvāṇa* whose origins can be traced to the **Pāli** *Mahāparinirvāṇa Sutta* that is often shortened to the ***Nirvāṇa Sūtra***, which exerted considerable influence in China at an early period and evolved into a school. The text discusses notions, such as ***tathāgata-garbha*** (embryonic Buddha), **Buddha nature**, and emptiness. The discrepancies between the Tibetan and Chinese versions of the text can be partly attributed to a text experiencing redaction and change.

MAHĀPRAJĀPATĪ. Stepmother of the **Buddha**, co-wife of **Śuddhodana**, and sister of Māyā who gave birth to the Buddha. Mahāprajāpatī raised **Siddhārtha** after the death of his maternal mother. She was also famous for petitioning the Buddha for an order of nuns. After refusing her request twice, the Buddha was finally convinced by **Ānanda**, a close disciple, to relent and allow an order for nuns because he admitted to Ānanda that women could attain enlightenment. The Buddha's stepmother achieved enlightenment shortly after her ordination, and she lived to be 120 years old, according to Buddhist lore.

MAHĀSĀṂGHIKA. A school of Buddhism that literally means "Great Community" that probably split from the **Sthaviras** during the period between the second and third councils at a non-canonical meeting. The schism was due to disagreement over issues related to monastic discipline with the Mahāsāṃghikas representing a more liberal position. The school was historically a proto-Mahāyāna

school with its criticism of the **Arhant** ideal and redefinitions of the **Buddha** and **bodhisattva**. The school argued, for instance, that the Buddha was supramundane and they allowed popular beliefs and practices when they attracted laity to the school. Eventually, this school split into several other schools, such as the Ekavyāvahārikas, **Lokottaravādins**, Gokulikas, and others.

MAHĀSENA. King of Sri Lanka who ruled from 334–362 and threw his royal support to **Mahāyāna** by destroying the **Mahāvihāra** and displacing its monks before constructing the **Jetavana**, pleasing the Mahāyāna monk Sanghamitta. The king's son, Sirimeghavanna reversed his father's efforts by rebuilding the Mahāvihāra and restoring the **Theravāda** school to its former preeminent position on the island.

MAHĀSIDDHA. Within **Tantric** Buddhism, it refers to an accomplished master who can display magical power (***siddha***), which serves to demonstrate that person's level of achievement. There is a tradition of 84 Indian *mahāsiddhas*, a group that includes women and members of all social classes, who flourished between the eighth and 12th centuries. Some created spiritual songs (*dohas*), and their biographies served as inspirations to others.

MAHĀVAGGA. A major portion of the **Vinaya** (monastic code) distinct from the Cullavagga (minor section).

MAHĀVAṂSA. A historical text about the history of Buddhism in Sri Lanka covering events from the time of the **Buddha**'s alleged visit to the island to the reign of King **Mahāsena** (334–361). The text literally means "Great Chronicle," and its authorship is attributed to Mahānāma, of whom little is known. The text is supplemented by the *Cūlavaṃsa* (Little Story), which tells the tale to the 18th century, and forms a parallel with the ***Dīpavaṃsa***, a second major chronicle of the island's history.

MAHĀVASTU. A composite text meaning literally "great story" that represents a biography of the **Buddha**, which is supplemented by historically brief **sūtras**, tales from the ***Jātakas***, and other material. The text is attributed to the **Lokottaravāda** school, a subsect

of the **Mahāsāṃghika** school. Belonging to the ***Avadāna*** body of literature, the text was composed and supplemented from around the second century BCE to fourth century CE. Besides its early material, the text contains some proto-Mahāyāna textual material composed in a Buddhist Hybrid Sanskrit.

MAHĀVIBHĀṢĀ. Literally, this means "Great Book of Options" that was composed within the **Vaibhāṣika** school as a reaction to the **Abhidharma** text the *Basis of Knowledge* (Jñānaprasthāna) of Katyāyanaputra of the **Sarvāstivāda** school during the reign of **King Kaniṣka** II (3rd century CE) and not as traditionally believed in the reign of the first such king. The structure of the text reveals the wide variety of options among Buddhist thinkers of the time period. There are only three Chinese versions of the text that have survived.

MAHĀVIHĀRA. Literally, this means "Great Monastery" located in Sri Lanka and established by King **Devānampiya Tissa (247–207 BCE)**, which lasted until the city of Anurādhapura was abandoned in the 13th century. The resident monks called themselves *Theriya Nikāya* (**Theravāda**) in contrast to rival monasteries, such as the Dhammaruci Nikāya at **Abhayagiri** and **Jetavana**, which also claimed to belong to the Theravāda school. There was a struggle between the monks of the Mahāvihāra and Abhayagiri for control of the Buddhism on the island that resulted in heretical books being burned and the former structure being destroyed. In 1165, a council reconciled the two monastic communities.

MAHĀYĀNA. A Sanskrit term literally meaning "Great Vehicle," in contrast to the **Hinayāna** (Lesser Vehicle). The school arose between 150 BCE and 100 CE from several heterogeneous sources among a loose union of diverse groups. There were references to the worship and study of particular texts, such as the Perfection of Wisdom literature, and it was likely that Mahāyāna grew from several book cults that were centered on specific texts. Thereafter, Mahāyāna developed into different schools such as **Mādhyamaka**, **Yogācāra**, **Pure Land**, **Vajrayāna**, and **Ch'an**. As it spread to China, Tibet, Nepal, Mongolia, Korea, and Japan, it was influenced by these different cultures, although some core beliefs were retained such as the role of the **bodhisattva**, importance of the lay person,

path to salvation, an emphasis on compassion (***karuṇā***), emptiness (***śūnyatā***), and wisdom (***prajñā***).

MAHĀYĀNASAṂGRAHA. This is a title of a text meaning "Mahāyāna compendium" attributed to **Asaṅga** of the **Yogācāra** school. The text discusses basic concepts of the school, such as **storehouse consciousness**, three natures, eight forms of consciousness, and **enlightenment**. There are no longer any Sanskrit versions of the text, but it does survive in Tibetan and Chinese.

MAHINDA (c. 282–222 BCE). Son of King **Aśoka** who became a monk, and was sent to Sri Lanka to spread Buddhism by his father around 250 BCE. He began his mission by converting King **Devānaṃpiya Tissa** by reciting the *Cūlahatthipadopanna Sutta* to the king. Responding to requests from his son, Aśoka sent relics of the **Buddha**, his daughter, a nun named *Sanghamittā* (to establish an order of nuns), and a branch from the original Bodhi tree. The king donated a park to Mahinda that evolved into the **Mahāvihāra** (Great Monastery). After the king's death, Mahinda lived on the island until his death. Some of his cremated remains are housed in a *cetiya* (**stūpa**). The arrival of Mahinda and advent of Buddhism on the island are celebrated yearly with the **Poson festival.**

MAITREYA. He is identified as a messianic **Buddha** who will arrive in the future after Buddhism declines to become the next Buddha. He is venerated throughout the various schools of Buddhism as his name implies loving kindness. He is conceived as residing in the **Tuṣita heaven** at the present time, although he is also considered one of the five earthly buddhas. He is especially venerated by members of the **Gelugpa** school of Tibet.

MAJJHIMA NIKĀYA. A body of literature within the **Pāli** canon literally meaning "middle-length discourse," located in the ***Sutta Piṭaka*** and consisting of 152 discourses, which cover a wide variety of topics. The disciples of **Śāriputra** were charged with preserving these discourses at the First Council, and later **Buddhaghoṣa** composed a commentary in the fifth century called the *Papañcasūdanī*. *See also* ĀGAMA; TRIPIṬAKA.

MAKIGUCHI, TSUNEBURŌ (1871–1944). The founder of the **Sōkagakkai** (Value Creation Society) in Japan. He was born into a poor family in a village in northeastern Japan and became a teacher and school administrator in Tokyo. He combined cultural geography, pragmatism of John Dewey, and sociology into a vision for educational reform that would promote happiness, material and spiritual gain, and social responsibility. His ultimate goal was to create new values and a harmonious society. He also drew inspiration from the **Nichiren** movement. Makiguchi argued that truth was constant and unchanging, and it possessed benefits for humans, whereas value was subject to change depending on space and time. If truth was simply the case, values were created by humans. It is thus possible for a person to find happiness by creating values.

His society was banned during World War II by the Japanese government, the entire leadership was incarcerated, and they were charged with treason. Makaguchi died in prison of malnutrition. His disciple Josei Toda rebuilt the organization after his release from prison.

MAKYŌ. In Japanese Buddhism it refers to the realm of devils, whereas it generally signifies hallucinations, sweet sounds and smells, and levitation experienced during meditation in **Zen** that can be unpleasant or pleasant. Such meditative experiences are evidence of an unenlightened person. *See also* ZAZEN.

MANAS. Sanskrit term translated as "intellect or mind." In early Buddhism, it overlaps with ***citta*** (psyche) and ***vijñāna*** (consciousness). *Manas* is included in a list of the 12 sense spheres (*āyātanas*) and the 18 realms (*dhātus*). The term changes its meaning a bit within **Mahāyāna** Buddhism as the organ that analyzes, orders, and synthesizes sense objects given by sense perception. This is its passive aspect that stands in contrast to its active aspect that creates wishes and feelings. In **Yogācāra** thought, it is the seventh form of consciousness, which can perceive the storehouse consciousness (***ālaya-vijñāna***) and mistakenly thinks that it represents a self, an erroneous belief in Buddhism.

MAṆḌALA. Sanskrit term for a sacred diagram or circle with spiritual significance. It has long been used as something upon which one can meditate; it was also used in initiation rites. It was the symbolic representation of the world often of a deity. From its square base, it

was flanked by four entrances located at the cardinal directions. It played an especially important role in Tibetan Buddhism where they were painted on cloth scrolls (***thangkas***) that could be hung from a wall or created on the ground with colored powder. A yogin sat near the diagram and visualized entering the outer ring of fire that burned his impurities, and passed the second ring of diamonds, which signified the indestructible quality of enlightenment. The third circle consisted of eight cemeteries that destroyed eight distracting modes of consciousness. The yogin entered a land of purity symbolized by the ring of lotus flowers at the fourth circle. Now, the yogin stood in a pure palace that contained the external world and represented the center of the cosmos. A deity resided there, representing emptiness, with whom the yogin identified. *Maṇḍalas* were classified in different ways according to planes of reality and even subdivided into body, speech, and mind types.

MAÑJUŚRĪ. A celestial **Mahāyāna** ***bodhisattva*** whose name means "Gentle Holy One." He appears in the ***Lotus Sūtra***, plays a more prominent role in the ***Vimalakirti-nirdeśa Sūtra***, and is associated with the **Prajñāpāramitā literature**, although he does not appear in the texts. He is portrayed iconographically holding aloft a sword in his right hand signifying wisdom and a lotus in his left hand with a copy of the wisdom literature on top of it. He is also called *Mañjughoṣa* (Gentle Voice) and *Vāgīśvara* (Lord of Speech). In Tibetan Buddhism, he plays a prominent role, and is sometimes depicted as the wrathful deity Yamāntaka (Slayer of Death), who is portrayed with a blue–black color, eight heads surrounding a ninth, and smiling, signifying wisdom conquering death. Besides his role in Tibetan ritual, he is believed to incarnate himself as various holy men. He is closely associated with learning, knowledge, and wisdom.

MANTRA. A sacred sound in the form of a syllable, word, or phrase that is continually repeated by a meditator because it embodies power that can transform a person. Its origins date to ancient Hindu Vedic religion and its sacrificial cult. It is traditionally believed to protect the mind. The mantra plays a major role in Tibetan tantric Buddhism to the extent that it is called *Mantrayāna*. Mantras give the reciter power, protection, identity with a deity, or simply a chance to propitiate a divine being. Mantras are constructed from *bija* (seed) *mantras*,

which are compacted forms of the names of divine beings or sacred texts. *See also* DHĀRAṆĪ.

MAPPŌ. A Japanese **Pure Land** school's theory that meant the decline of the Buddhist law or doctrine. The theory distinguished three eras. During the initial era, there was the time of the true law when people followed the teaching and attained **enlightenment**. The second phase occurred during the period of the counterfeit law, when people practiced the teachings of the Buddha, even though they knew that enlightenment was impossible. During the third phase of the decline, the only thing left was the teachings when no one bothered to practice them. This threefold decline embodied a sense of urgency because of the impending arrival of the final days and the imminent end of the world. With evil having gained a firm grip on the world and its inhabitants, humans were governed by neurotic cravings and desires. The Japanese developed a general conviction that the final days began in 1052 with the conflagration of the Hasedera temple. This doctrine shaped the religious perspective of the leaders and followers of the various forms of Pure Land Buddhism.

MĀRA. He is the demonic opponent of the Buddha within Buddhist mythology. The term comes from a root that means to die, and Māra is thus the being that slays or causes death. The root meaning of the term also signifies impermanence, defilements, fetters, and interruptions that cause death. Moreover, Māra functions as a symbol of suffering and negative states of mind in Buddhism. In Buddhist mythology, he plays a role at the beginning of the **Buddha**'s life when he attempts to stop the Buddha from attaining **enlightenment** by means of seduction (by sending his three daughters) and fear (by sending his hideous army) without success, whereas at the end of the Buddha's life he attempts to convince the Buddha to pass into final **nirvāṇa** only to have the Buddha delay it. There is also an episode where they argue about who has been the most generous, a contest won by the Buddha when his previous lives are taken into account, because only the most charitable can claim to be lord of the earth. In Buddhist cosmology, Māra appears as the lord of the realm of desire (*kāma dhātu*) and the lord of the sixth **heaven** in the world of desire. Finally, Māra is called *Namuci*, the tempter.

MĀRGA. A general term meaning "path or way," which in early Buddhism refers to the **Eightfold Path** (*aṣṭāṅgika-mārga*) and the **four noble truths** or path (*ārya satyas* or *mārga*). In contrast to the early tradition, **Mahāyāna** refers to five paths: (1) path of accumulation (*saṃbhāra-mārga*); (2) path of preparation (*prayoga-mār*ga); (3) path of seeing (*darśaṇa-mārga*); (4) path of cultivation (*bhāvanā-mārga*); (5) path of no more learning (*aśaikāa-mārga*).

MARKS OF EXISTENCE. *See also* ANĀTMAN; ANITYA; DUḤKHA.

MARPA (MAR-PA) (1012–1097). Tibetan translator, yogin, and founder of the **Kagyüpa** school, who made four trips to Nepal and three to India searching for the **dharma**. While in India, he encountered **Nāropa** and studied with him at Nālandā, adopted **Milarepa** as a student, and met Nāropa for a final time on his series of trips. Marpa was introduced to tantric doctrine and practices. Upon his return to Tibet, he introduced the Six Yogas of Nāropa and **Mahāmudra** teaching. His biography refers to his quarrelsome and tempestuous character, along with his interests in agriculture, construction, and teaching.

MA-TSU TAO-I (709–788). An innovative **Ch'an** master, whose name meant "horse," he was a third generation member of the lineage of the Sixth Patriarch **Hui-neng**. He refined the trigger mechanism for sudden **enlightenment** by pioneering several unusual teaching methods such as asking an unanswerable question, shouting at a student as he struggled to discern an answer, and using physical violence. The use of these methods represented an attempt to jolt a student into a non-dualistic state of mind and intuitively grasping who you are and what you are. This type of awareness is referred to as herding an ox, a metaphor for the uncontrollable aspects of human nature that have nothing to do with value judgments or following rules.

MAURYAN DYNASTY. An Indian dynasty founded by **Candragupta** (reign 324–184 BCE) in the area of Magadha after overthrowing the Nanda dynasty. Defeating the Greek king Selecus Nikator in 305, Candragupta signed a marriage treaty and inherited the Greek ambassador Megasthenes who wrote an account of court life, but the text has not survived. Late in his life Candragupta converted to Jainism,

renounced his throne, traveled to south India, and committed suicide according to Jain guidelines by starving himself to death. He was succeeded by his son **Bimbisāra** in 297 who expanded the empire, and he was followed by his son **Aśoka** in 272. During this dynasty, Buddhism flourished, received royal patronage, and expanded beyond India when Aśoka sent missionaries to other countries and hosted a historically important council at his capital of Paṭaliputra. Aśoka was famous for his royal edicts and rock inscriptions with the purpose of establishing policies for enlightened rule based on Buddhist principles. The dynasty was marked by a decline of tribal culture, a growing agrarian economy, expansion of craft guilds and trade, and continued development toward an urban culture. Buddhism and Jainism were able to thrive because of growing wealth and an official policy of religious tolerance.

MĀYĀ. Mother of **Siddhārtha Gautama**, who became the historical **Buddha**, and queen of **King Śuddhodana**. While in a standing position, she gave birth to the Buddha at the park of Lumbinī. Prior to giving birth, she received visions in dreams and experienced a white elephant entering her side. After giving birth, she died seven days later, which was conceived as a tradition for any women giving birth to a Buddha.

MEDITATION. It has been a central practice of Buddhism to attain **enlightenment**, although not all monks or nuns engaged in meditation throughout Buddhist history, but they instead practiced rituals, copied texts, composed commentaries on important texts, and recited scriptures or the names of **bodhisattvas**. Meditation is a process of shaping, training, and controlling the body, senses, feelings, mind, and unconsciousness. The mind, for instance, is a dynamic and changing entity that can be influenced by sensory impressions, manipulated by craving, and subject to rebirth, which means that it hinders a meditator from achieving his goal. Therefore, the mind needs to be controlled by meditation and to free itself from the four cankers (*āsavā*): sensual desire, craving for becoming or life, false views and ignorance that shape a person's intentions and emotions. This scenario is also evident with unconscious, latent dispositions. There are seven of these unconscious proclivities: sensuous craving and sexual drive; anger and aggression, conceit, erroneous opinion,

doubt or skepticism, craving for existence, and ignorance. There are other unwholesome roots (*akusala mūla*) in the unconscious identified as greed (*rãga*), hatred (*dosa*), and delusion (*moha*), which are connected to immoral action and feed a person's cravings. These cankers, latent dispositions, and unwholesome roots are controlled and eradicated by meditation by means of the four states of mindfulness (*sati*): control of the body, feelings, mind, and ideas. This is followed by right concentration (***samãdhi***), which represents a more refined control of consciousness by focusing on a single point. Concentration is a means to progress to mental absorption (*jhãna*; Sanskrit *dhyãna*) that leads to the four trance states and liberation, wisdom (*pañña*; Sanskrit *prajñã*), and cessation (*nirodha-samapatti*). *See also* ANUPAŚYANA; AṢṬA-VIMOKṢA; BHĀVANĀ; BRAHMA-VIHÃRAS; CH'AN; CHIH-KUAN; CITTA; DHYÃNA; EIGHTFOLD PATH; IDDHI; KASIṆA; ŚAMATHA; SANZEN; SHIKANTAZA; VIPAŚYANÃ; ZAZEN; ZEN; ZENDŌ.

MEIJI RESTORATION. A movement in 1868 inspired by Shintō intellectuals to restore the emperor to the throne and end the control of the samurai over the country. The movement embraced strong nationalism, a cult centered on the emperor, and the persecution of Buddhism for a brief time. The restoration of the emperor's power had repercussions for Buddhism because celibacy became an option instead of being mandatory and Buddhist and Shintō temples were separated, which terminated the dominance of Buddhism over Shintō.

MENPEKI. Japanese **Zen** term that literally means "wall gazing." The term was initially applied to **Bodhidharma**, who sat in meditation facing the wall of a cave in China. In Japan, the term was used for members of the **Sōtō** school who usually meditated facing a wall, whereas the **Rinzai** monks meditated facing toward the center of the meditation hall. *See also* ZAZEN.

MIDDLE WAY. A term used to describe the path of the **Buddha**, which avoids the extremes of sense indulgence or a hedonistic lifestyle, on the one hand, and extreme forms of asceticism, on the other—both of which the Buddha experienced and rejected. In **Mahãyāna** Buddhism, the term is used in the **Mādhyamika** philosophy of **Nãgãrjuna** as the path between the extremes of eternalism and nihilism. The first path

refers to those thinkers who argue for an immortal self that is reborn until it achieves liberation and is released from the cycle of causation, whereas the nihilist position denies that there is anything eternal.

MILAREPA (MI-LAS RAS-PA) (1040–1123). A sorcerer, hermit, and poet-saint of Tibetan Buddhism whose name literally means "cotton-clad Mila." After destroying an evil uncle for stealing the family property after the death of his father when he was seven years old, Milarepa had a conversion experience and vowed to do only good deeds in the future. He found a teacher named ***Marpa***, who severely tested him and finally initiated the young man into Buddhism. Besides writing beautiful poetry, Milarepa, who was never ordained as a monk, instructed **Gampopa** (1079–1153), who became recognized as the founder of the **Kagyüpa** school.

MILINDAPAÑHA. The title of a **Pāli** Buddhist text that literally means "Milinda's Questions" that is characterized as a post-canonical work. The text represents a philosophical-religious dialogue between a Bactrian king, who is identified by some as Menandros or Menander, an Indo–Greek monarch who ruled around 155–130 BCE in the Punjab region of northern India, and a learned Buddhist monk named ***Nāgasena***. The text was compiled in Sri Lanka around the third century CE, although the initial part of the text probably dates to the first century in north India. The dialogue between the two figures covers issues about the nature of the self, rebirth, morals, evil, suicide, and other topics. At the end of the dialogue, the king becomes a lay disciple of the religion, whereas a legend depicts him as renouncing his throne and becoming a monk.

MIZUKO KUYŌ. *Mizuko* literally means "water child" and *kuyō* literally means "to offer and nourish" in modern Japan. It specifically refers to a memorial service for aborted or stillborn children to comfort guilty women. The service is performed with offerings of light food, flowers, incense, and prayers to the **bodhisattva Jizō**. The bereaved couple purchases a sculpted stone statue approximately two feet high that resembles a Buddhist monk. After the ceremony, the statue is left in a specially designated place within a temple compound. A posthumous Buddhist name is given to the child and is inscribed on a mortuary tablet that can be taken home or left at the temple.

MOGGALLĀNA. Along with **Śāriputra**, he was a close confidante of the Buddha. He followed his friend Śāriputra's conversion to the path of the Buddha after making a pact to follow the first teacher of the truth that he encountered. Moggallāna was famous for his powers and ability to defeat demons. Because of negative karma from a previous birth, he died violently. He is commonly depicted iconographically standing at the left side of the Buddha.

MOGGALLIPUTTA TISSA. A senior monk credited with leading the **Council of Pāṭaliputra** during the reign of King **Aśoka**. During his career, he left the order to live a solitary existence because of the admittance into the monastic order of corrupt and heretical monks, who were expelled with the help of the king when he returned after seven years. He also played a role in the third council that allegedly attracted 1,000 monks to attend. After the council, he allegedly composed the ***Kathāvatthu*** (The Book of Controversies).

MOHA. A **Pāli** term meaning "delusion," which is considered one of the three roots of evil along with craving (*lobha*) and hatred (*dveṣa*). *Moha* and ignorance (***avidyā***) are considered synonymous, and they are associated with a belief in and clinging to a self. The roots of evil and ignorance must be removed before one can attain liberation by means of following the **Eightfold Path**.

MONASTERY. *See also* ĀRĀMA; ĀVĀSA; VIHĀRA.

MONDŌ. A Japanese term that literally means "question and answer," representing a dialogue between two figures who can be a student and master or two masters. In a master and student dialogue, the former acts as the prime interrogator. The dialogues are characterized by a lack of intellectual discourse and tended to reflect spontaneous responses. A *mondō* is distinguished from a **kōan** because it is usually used for illustrative purposes and only occasionally for **meditation**, whereas the kōan is used more strictly for meditation.

MONGKUT (1804–1868). A reform minded monk who became the ruler of Thailand and was known as Rāma IV from 1851–1868. During his career as a monk, he founded the Thammayur ("those holding to the law") sect around 1833 in an attempt to reform the monastic

community and return it to stricter observance of the **Vinaya** code. Mongkut was ecumenical and open to Western ideas, and he invited intellectuals, scientists, and missionaries to his country to share ideas in an effort to modernize his country. What he started would be completed by his son Chulalongkom (Rāma V, 1886–1910), resulting in modern Thai Buddhism.

MONK. *See also* BHIKṢU; SAṂGHA.

MOXA. A Chinese and Japanese practice (unknown in India) in which incense is allowed to burn on the head of a monk leaving a scar. By enduring the pain, a monk shows his commitment to monastic disciple and personal courage. It is possible for the practice to be repeated during a monk's career and to be done on different parts of his body, although it is usually endured during the ordination ceremony. A monk may also decide to practice *moxa* to fulfill a vow or as an act of devotion.

MU. Japanese transliteration of the Chinese *wu*, meaning "lack, no, nothing, or there is not." The verbal uttering of this term in common discourse negated the possible presence of something. In **Ch'an** Buddhism, it was associated with a famous ***kōan*** that dates to the response of the master **Chao-chou** to a question about whether or not a dog possessed the **Buddha nature**. His spontaneous response of "*wu*" (nothing) terminated the dialogue and manifested his enlightened state of mind, an encounter collected in the Japanese text the ***Mumonkan*** (Chinese title: *Wu-mên kuan*). This type of response and use of language was called "live words," which were intended to overturn and open the mind, whereas "dead words" reflected everyday discourse that did nothing to awaken a person and were basically dualistic in sharp contrast to the non-dualistic and transformative power of "live words."

MUDITA. This means sympathetic joy, which refers to rejoicing in the success or joy of others without envy or hypocrisy. This virtue is beyond empathy, in the sense that there is no distinction between my joy and that of others. This virtue is included among the divine abidings or states of mind (*Brahma-vihāraṣ*) in **Mahāyāna** along with loving kindness (***maitrī***), compassion (***karuṇā***), and equanimity (***upekṣa***).

MUDRĀ. Sanskrit term that means seal or sign, but refers specifically to symbolic bodily gestures, especially the hands, to convey a message. The hand gestures are used with icons of the **Buddha**, and each of them means something different. Two hands with the thumb touching the first finger forming a circle (*dharma cakra mudrā*) signifies the beginning of the Buddha's teaching career, the right hand touching the earth represents the earth touching *mudrā* (*bhumi-sparśa-mudrā*) that testifies to the enlightenment, or the palm of the right hand facing forward manifests the fear not or protective gesture (*abhaya-mudrā*). Hand gestures played a significant role in Tibetan practice, where it was combined with the recitation of **mantras** (sacred formulas), visualization, and **meditation**. Tibetans identify four types of tantric *mudrās*: *mahāmudrā*, *dharma-mudra*, *samaya-mudrā*, and *karma-mudrā*. Each of these leaves a seal or mark on the practitioner.

MŪLAMADHYAMAKA-KĀRIKĀ. A Sanskrit text that can be translated *Fundamentals of the Middle Way* composed by **Nāgārjuna** (c. 150–250 CE), which became the basic text of the **Mādhyamika** school, claiming to be the secret teachings of the **Buddha** revealed to its author. Steering a middle way between eternalism and nihilism from a transcendental position above and beyond the two extremes, Nāgārjuna wanted to end all philosophical speculation or theorizing, including his own, because no particular philosophical position is ultimate or limitless. He deconstructs by means of his dialectic other philosophical positions and categories in order to undermine them by demonstrating that they lack any self-nature (***svabhava***). Nāgārjuna prefers an intuitive way of knowing that represents a direct seeing into emptiness (***śūnyatā***), which is equivalent to realizing **nirvāṇa**.

MÜLLER, FRIEDRICH MAX (1823–1900). A German Indologist and comparativist of religions educated in Leipzig, where he earned his doctorate, studied Sanskrit and philosophy in Berlin, and spent time in Paris before moving to Oxford. There, he gained fame as the editor of the series *Sacred Books of the East* (1879–1894) and began another series *Sacred Books of the Buddhists* in 1895. Having learned **Pāli**, he translated the ***Dhammapada*** and did research on **Theravāda** Buddhism. His Buddhist scholarship was influenced by his theories about the origin of mythology in the powers of nature,

solar mythology that deified gods and heroes from solar metaphors, and a philologically based theory that concluded that India was the original home of humanity. Müller viewed Buddhism as nihilistic and pessimistic. But he was still credited with being the father of the comparative study of religion.

MUMONKAN. *See also WU-MÊN KUAN.*

MUSO SOSEKI (1275–1351). A member of the **Rinzai** school of Japanese Buddhism who was honored by emperors during his life; he was also called Shōkaku Kokushi and Musō Kokushi. He converted from **Shingon** to **Zen** after the death of his Shingon master and a dream vision that he received of two Zen monks. After becoming enlightened in 1305 and having his experience authenticated by Kōhō Kennichi (1241–1316), he became a reluctant leader and teacher, and he was finally requested by the emperor to assume leadership of two temples in Kyoto. A year later, he constructed a temple in Ise and another in Kamakura. Besides the use of **kōans** to train monks, he was open to the study of texts, a practice at odds with the emphasis in his school of avoiding words and texts. He thought that all kinds of practice could be put to use to enhance Zen. His interest in monastic reform and adherence to rules was evident in his writings: *Rinzen kakun*, *San'e-in yuikai*, and *Saihō yuikai*. He also composed a general introduction to Zen motivated by a question asked by a shogun called *Muchū-mondō shū* (Dialogue in a Dream), recalling his earlier experience.

– N –

ṆĀḌĪ. Channels through which psychic energy flows within the subtle human body within tantric yoga. There are countless such channels within the body, but the three major channels are the *avadhūti*, ***rasanā***, and ***lalanā***. *See also* CAKRA.

NĀGA. Serpentine being in Buddhist mythology. They are described as having serpentine bodies and human faces. They inhabit aquatic places, and serve as guardians of the treasures of the sea and protectors of the source of life symbolized by the waters. A notable feature is their ability to rejuvenate themselves. In the **Prajñāpāramitā**

literature, they are entrusted with the **Buddha**'s most precious teachings, such as the story of a *nāga* giving secret teachings to the Buddhist philosopher **Nāgārjuna**. *Nāga* princesses are renowned for their beauty, wit, and charm. It is believed that female *nāgas* wear a priceless jewel on their heads, which is a feature associated with their sex. In the ***Lotus Sūtra***, there is a story about a *nāga* princess who appears before the Buddha to profess her faith, but **Śāriputra** reminds her that a woman cannot gain enlightenment. In response, she offers her jewel to the Buddha. Thus, she gives up her female sexuality to become a male, and she renounces her female thoughts in order to become a Buddha.

NĀGĀRJUNA (ca. 150–250 CE). He was the founder of the influential **Mādhyamika** school and author of the *Fundamentals of the Middle Way*. Actually, there was no historical evidence of this school until the work of **Candrakirti** in the seventh century. Nāgārjuna defined his philosophy as a middle path between two extremes of eternalism and nihilism, insisting that his position entailed nothing in the world existed absolutely and nothing perished completely. He envisioned a path beyond language and concepts. He suggested that no philosophical position was ultimate or limitless. Thus, the ultimate truth was not embodied by any specific philosophical position. Nāgārjuna sought to prove this claim by undermining all categories with his dialectic, and moving toward an intuitive insight free of concepts that was the non-dual awareness of emptiness (***śūnyata***).

NĀGASENA. A major figure in the ***Milindapañha*** (Questions of King Milinda), who was portrayed answering various questions raised by the king using parables, metaphors, and similes to illustrate his responses. He was a **Theravāda** monk allegedly from a Brahmin family, and scholars dated his life to the first century CE.

NAKAGAWA SŌEN RŌSHI (1908–1983). He was a master of the **Rinzai** branch of Japanese Buddhism and abbot of Ryūtaku-ji monastery, who played an important role transmitting **Zen** to America. Besides being a Zen master and promoter of Zen, he was also a renowned artist, poet, and calligrapher. He was instrumental in establishing the Zen Studies Society in New York in 1965 along with his successor Eido Tai Shimano.

NĀLANDĀ. The preeminent Buddhist university of its time allegedly built by King Śakrāditya, ruler of Magadha, in the second century, a place that played an important function in preserving and promoting Buddhist thought. During its history, it received support from succeeding dynasties such as the Gupta and Pāla rulers. Its extensive library and eminent scholars attracted students from all parts of the Buddhist world, such as the Chinese pilgrims **Hsüan-tsang** and **I-ching** in the seventh century, who left accounts of the place. The university was also a magnet for Tibetan scholars, and it played a vital role in the transmission of Buddhism to Tibet. During the 12th-century Muslim invaders destroyed the university and its library. The site was excavated in the 20th century.

NĀMA RŪPA. Means literally "name and form." These terms signify the mind and body or the totality of the physical and mental aspects that constitutes a person. This non-dual binary unity appears in Buddhist thought among the five aggregates that constitute the non-self with the initial four aggregates depicting the body and consciousness referring to the mind. The pair also appears as the fourth chain of **dependent origination** between consciousness and the six sense fields.

NAM MYŌHŌ RENGE KYŌ. A Japanese phrase that meant "homage to the scripture of the lotus of the wonderful teaching," which was called the ***daimoku***. Its origin was traced to the prophet **Nichiren** (1222–1282), who argued that the ***Lotus Sūtra*** represented the fullest truth of Buddhism, and it was the only means to salvation during a period of decline (***mappō***) of the law. The *daimoku* was conceived as an expression of **faith** in the text and a means to salvation.

NAMU AMIDA BUTSU. The Japanese chant called the ***nembutsu*** used by **Pure Land** schools, which means "Hail to Amitābha Buddha." The phrase was recited continuously by the faithful with the intention of being reborn in the Pure Land. The chant was an expression of faith, and it became effective if recited with the right mental attitude and a sincere heart.

NAN-CH'UAN P'U-YÜAN (748–835). Famous **Ch'an** monk and student of **Ma-tsu Tao-i** (709–788), who built his own monastery on Mount Nan-ch'uan. He was famous for emphasizing the irra-

tional as, for instance, when on a journey with two of his disciples to visit an imminent teacher. Nan-ch'uan drew a circle on the road and asked his disciples to give him the right answer before they began their journey. Thereupon, one monk sat down inside the circle and the other bowed in the manner of a woman. Based on these responses, Nan-ch'uan concluded that it was not necessary to proceed. Nan-ch'uan was concerned about the relationship of doubt and the enlightenment experience, and he argued that the person having an awakening experience, did not have any doubts about what he was experiencing and its reality. Moreover, the enlightenment experience could not be proven or disproved by objective standards, although a master could test another's enlightenment by comparing the claimant's illogic with his own.

NARA PERIOD (710–794). An early period of Japanese Buddhist history named for the imperial capital. A scholastic type of Buddhism developed to translate and interpret a huge volume of texts brought from China, and it was centered in the so-called Six Schools: **Kegon**, **Ritsu**, **Jōjitsu**, **Kusha**, **Hossō**, and **Sanron**. Support from the Emperor Shōmu enabled the construction of temples. In turn, monks reciprocated by supporting the aristocracy and performed rites for the welfare and protection of the state. In 702, the Taihō reforms were instituted that made the monastic community a formal part of the government.

NĀRO CHŌDRUG (NĀRO CHOS-DRUG). This was the Tibetan equivalent of the "Six Yogas of Nāropa" transmitted to **Marpa**, founder of the **Kagyü** school. They continued to be an essential part of training especially during retreat periods that could last for three days, months, or years. The six yogas were the following: (1) heat yoga, which involved heating the body by visualizing fire and the sun; (2) experiencing the body as illusory; (3) dream yoga, which consisted of the aspirant maintaining conscious when asleep; (4) clear light perception achieved by apprehending the luminosity of emptiness; (5) an aspirant learned to navigate the intermediate state (*bar-do*) between death and rebirth with its tendency to disorient a person; and (6) transference of consciousness involved separating one's consciousness from the body. The mastery of the six yogas enabled a person to attain supernormal powers (***siddhas***). Occasionally, another type of

yoga was included in the training that involved transferring a person's consciousness to a deceased person to overcome premature death and continued meditational practice without being reborn.

NĀROPA (1016–1100). A major figure in Tibetan Buddhism born in Kashmir, a scholar at Nālandā University, a student of **Tilopa** who taught him about **tantra**, and teacher of **Marpa**, who received from his teacher the ***Mahāmudrā*** and the "Six Yogas of Nāropa." It was through Marpa that Nāropa exerted a strong influence on the **Kagyü** school.

NEMBUTSU. Within the context of the Japanese **Pure Land** school, it was the practice of chanting the name of a **bodhisattva**. In Japan, this practice was connected to the so-called Hozo myth in which the bodhisattva **Amida** vowed to defer **enlightenment** when he was bodhisattva in a prior lifetime named *Hozo*. In the guise of Hozo, Amida vowed to postpone liberation until everyone was saved by the practice of *nembutsu*. Because Hozo actually became Amida, this fact was incontrovertible proof that everyone was guaranteed **salvation**. Followers of the Pure Land school were instructed to repetitively chant "*namu Amida*" or "*namu Amida Butsu*," which could be translated as "I put my faith in Amida Buddha." This practice embodied a conviction that the name of the bodhisattva was the mysterious embodiment of its saving power. Although the Pure Land leader **Hōnen** emphasized the endless repetition of Amida's name, his disciple **Shinran** taught that a single sincere chant could save a person. The importance of chanting dated back to the early Buddhist community of monks and nuns who periodically chanted their monastic code (***pāṭimokkha***), and it was continued by Tibetan Buddhists who chanted ***mantras*** (sacred formulas).

NEW RELIGIONS. *See also* AUM SHINRIKYŌ; NICHIREN SHŌSHŪ SŌKAGAKKAI; REIYŪKAI KYŌDAN; RISSHŌ KOSEIKAI; SHINKŌ SHŪKYŌ.

NHAT HANH, THICH (1926–). A Vietnamese **Zen** monk active in the peace movement in his country during the Vietnam War. In 1964, he established the School of Youth for Social Service, a volunteer organization for rebuilding the rural areas of the country. For his outspo-

kenness, he was forced into exile, finding a home in France. He has lectured extensively in Europe and America, and he was the author of many books. He was also the founder of "**Engaged Buddhism**," and he has published several books on this topic.

NICHIREN (1222–1282). A prophetic figure who founded his own religious sect during the tumultuous **Kamakura** era (1185–1392) of Japanese history. Nichiren received a Buddhist education, and was ordained a monk in the **Tendai** sect, chanted the ***nembutsu*** (name of **Amida**), and was instructed to revere the ***Lotus Sūtra***, which proved to be a lifelong influence upon him because he became convinced that it was the true teachings of Buddhism. During his life, he composed more than 500 works that testified to his wide knowledge of not only Buddhist thought but also Confucian classics. On 28 April 1253, he spoke to a group of monks about focusing on the *Lotus Sūtra*, and he later began to recommend chanting the title of the text, a practice called ***daimoku***. The authorities tried to arrest him, but he escaped; 11 years later, he was fortunate to escape death from an ambush. He was attacked by a mob after criticizing the practice of chanting Amida's name (*nembutsu*), and he finally was arrested and exiled by authorities in 1254, a scenario that was repeated in 1271 with another pardon in 1274. Nichiren predicted a Mongol invasion of the country within a year, which came true, and he preached that only reliance on the *Lotus Sūtra* could save the country. He concluded his life training disciples and continued to write during a nine-year sojourn near Mount Minobu. *See also* NICHIREN SHŌSHŪ SŌKAGAKKAI.

NICHIREN SHŌSHŪ SŌKAGAKKAI. A Japanese Buddhist movement founded by **Tsuneburō Makiguchi** in 1930 that split from the **Nichiren** school, calling itself the Value Creation Education Society before changing its name again to the *Value Creation Society* in 1951. The society is politically aggressive, militant, and radical. It teaches world peace, missionary work, and promises members the possibility of becoming wealthy. It practices chanting the ***daimoku*** while concentrating on the *gohonzon*, a hanging **maṇḍala** (sacred diagram). The society is considered among the Japanese **new religions**. In 1975, Sōkagakkai International was created to increase worldwide membership. This group split from the parent group in in 1992, at

which time the organization numbered 8 million members, although it was excommunicated from the Nichiren Shoshū.

NIDĀNA. This refers to a cause or condition that influences something else. The term is used especially within the context of discussions about the chain of causation, or **dependent origination** (*pratītya-samutpāda*).

NIKĀYA. A Sanskrit and **Pāli** term that can be used to refer to a group of Buddhists or a body of literature. The Pāli ***Sutta Piṭaka*** consists of five collections of texts: (1) ***Digha Nikāya*** (Collection of Long Discourses); (2) ***Majjhima Nikāya*** (Collection of Middle-Length Discourses); (3) ***Śaṃyutta Nikāya*** (Collection of Connected Discourses); (4) ***Aṅguttara Nikāya*** (Collection of Gradual Discourses); and (5) ***Khuddaka Nikāya*** (Collection of Minor Discourses).

NIMITTA. A Sanskrit term meaning "sign." In Buddhist psychology, it refers to the basic data of perception that can take the form of sounds, colors, shapes of objects, and so forth, which are then processed by perception or discrimination (*sammṃjñā*).

NIRMĀṆA-KĀYA. Sanskrit term for the body of emanation, which is equated with the physical body of the **Buddha** within the **Yogācāra** school's doctrine of the three bodies (***trikāya***). It is possible to discover an early form of this doctrine in the ***Laṇkāvatāra Sūtra***.

NIRODHA. A **Pāli** term meaning "cessation." It is the third Noble Truth concerning the ending of **suffering**. Cessation is synonymous with **nirvāṇa**.

NIRVĀṆA. A Sanskrit term signifying the ultimate goal of Buddhism that does not resemble the Christian notion of heaven. The term comes from a root that means to blow or to cover, suggesting the extinction of a flame by the use of breath or smothering it. The achievement of nirvāṇa in early Buddhism represents the end of suffering, desire, causation, and rebirth. Buddhism distinguishes two kinds of nirvāṇa: with a basis remaining (*sopādiśeṣa*) and without a basis remaining (*anupādiśeṣa*). The latter is also referred to as final nirvāṇa (***parinirvāṇa***), which represents a complete cessation of psychophys-

ical aspects of a person, whereas the former type is achieved with the cessation of the defiled outflows (***āsrava***). **Mahāyāna** schools alter the understanding of nirvāṇa because the **bodhisattva** vows not to enter it until all beings are saved, giving *nirvāṇa* a communal connotation rather than a singular significance. The **Mādhyamika** school equates nirvāṇa and ***saṃsāra*** because both are empty (***śūnyatā***), while the **Yogācāra** school holds the end of dualistic thinking arises with the realization of consciousness only, which suggests that the distinction between *nirvāṇa* and *saṃsāra* is merely conceptual.

NIRVĀṆA SCHOOL. An early Chinese school of Buddhism without an institutional structure that focused on the ***Nirvāṇa Sūtra***, representing a lineage of teachers interested in this text and giving **nirvāṇa** an eternal and blissful nature. The school taught that all beings possess the **Buddha nature** and everyone can attain enlightenment. Buddha nature was equivalent to emptiness (***śūnyatā***), which was realized by wisdom simultaneously, which also revealed the transcendent self beyond the impermanent and delusional nature of the world. This final position of the school was derived after disagreements over different versions of the text with the translation by Dharmakṣema (385–433) accepted as the authentic version through the efforts of **Tao-sheng** (360–434).

NISHITANI KEIJI (1870–1945). He founded the Kyoto school of philosophy from his teaching position at the Imperial University. A student of German philosophy, especially phenomenology, and Western mystical writings, he synthesized ideas from German and **Zen** thought as evident in his book *An Inquiry into the Good* (1911). From the basis of "pure experience," he argued for the identity of contradictions, which met at the point of absolute nothingness. He defined nothingness as nothing in itself, but it was the something from which arise all multiplicity and contradictions. His later works delved into more religious themes: *Intuition and Reflection in Self-Consciousness* (1917), *Art and Morality* (1923), and *Fundamental Problems of Philosophy* (1933).

NIWANO NIKKYŌ (1906–1999). Along with Myōkō Naganuma, he co-founded the **Risshō Kōseikai** (Society for Success in Establishing the Right), which was considered among the "**New Religions**" of

Japan. This lay organization was inspired by the co-founders listening to a lecture on the ***Lotus Sūtra*** by Sukenobu Arai in 1938. Niwano was convinced that all religions came from a common source, which motivated him to engage in inter-religious dialogue and establish organizations, such as the World Conference on Religion and Peace and the Asian Conference on Religion and Peace, while also fighting for the end to nuclear weapons at the United Nations. His fundamental position was grounded in the *Lotus Sūtra*, which was considered the final and most perfect message of the **Buddha**. He was committed to chanting the title of the text (***daimoku***), which was the means of salvation.

NŌ. A Japanese drama heavily influenced by **Zen** thought, lifestyle, and aesthetics with its origins in a historical preceding Chinese type of circus entertainment (*sarugaku*) and its evolution into a more structured drama (*sarugaku-ny-nō*), which was similar to a European morality play. From this village drama, there emerged the Nō theater inspired by the work of Kanrami (1331–1384), whose work was supported by the shōgun Ashikaga Yoshimitsu and became an aristocratic art. The greatest playwright of Nō dramas was Zeami Motokiyo (1363–1443), son of Kanrami, whose dramas attempted to elicit an inner and outer beauty with the former expressed by the actor and the latter experienced by the audience.

The plays embodied an invisible, unknowable, and subconscious beauty called *yūgen*; this profound type of beauty was superceded by a quiet beauty (*rōjaku*) that evoked the beauty of the tranquil, quiet, and old. The dramas incorporated intervals (*ma*) when nothing was said, which was very suggestive because what the actor did not say was interesting from Zeami's viewpoint. Thus, Nō drama reflected an attempt to create space on stage, which became a blank space–time where nothing was done. Thereby, the actor bonded together the moments before and after an instant when nothing happened. The actor attempted to rise to a selfless level of art by being imbued with a level of concentration that transcended his own consciousness. Zen aesthetics were also evident in the architecture of the theater with a stage of plain, polished wood and a covered stage similar to a temple.

The five major types of plays were: god, warrior, women, madness, and demon. The major role was played by the *shite*, a richly costumed protagonist who frequently wore a mask and personified a specific figure within a given type of play. Often, the supporting actor (*waki*)

entered the stage first and began to tell the tale while impersonating a monk dressed in black robes. The play included a chorus that did not participate in the action. Overall, the drama deliberately suppressed the plot by exploring an emotional experience or state of mind, which was simply described in the drama and rarely resolved during the play.

NON-SELF. *See also* ANĀTMAN.

NON-VIOLENCE. *See also* AHIṂSĀ.

NUN. *See also* BHIKṢUṆĪ.

NYINGMAPA. A major Tibetan school that was considered the oldest of the four primary schools because it originated during the initial propagation of Buddhism in the eigth century. Its name meant "unreformed way of the ancients" or simply "old school," which was a name derived retrospectively during the Second Propagation of the religion in Tibet in order to distinguish this school from newer ones. This school donned red ceremonial hats, and it was thus called the "Red Hat" school. It traced it teachings to a primordial **Buddha** named ***Samantabhadra*** and his emanation Vajradhara, along with **Padasambhava**, a tantric yogin, who was elevated to the status of a second Buddha. In addition to the tantric yogin Padmasambhava, the school traced the transmission of its teachings to mind transmissions of a deceased master, individual pure visions, or ***termas*** (treasures) in the form of rediscovered texts hidden before being discovered by *tertons* (treasure finders). The transmission of the teachings reached its apogee with Londchen Rabjampa (1308–1346), who developed works known as the Seven Treasures and the Great Perfection, which provided the doctrinal foundation of the school. The school developed without any central leadership or organized hierarchy, and focused on the **Dzogchen** teachings.

– O –

ŌBAKU SCHOOL. A **Zen** school that arose amidst political turmoil during the Tokugawa period (1600–1868), and represented a revivalist movement contrasting sharply with the conservative politics of the

time. After a brief period of growth in which it established 32 temples in Nagasaki, the school's expansion came to a halt. The school was founded by Yin-yüan Lung-ch'I (1592–1673), a Chinese master who was called *Ingen Ryuki* in Japan, who conceived of his lineage as dating back to the **Ch'an** master **Huang-po** (a name rendered *Ōbaku* in Japanese). The school incorporated tantric practices and **meditation** practices inspired by the **Pure Land** school into its observances.

OLCOTT, HENRY STEELE (1832–1907). An American army colonel, journalist, and criminal attorney with an interest in the occult who became a strong advocate for Buddhism. After meeting Madame H. P. Blavatsky in 1875, they established the Theosophical Society with him as the first president. They set up their headquarters in India in 1879, and Olcott traveled to Sri Lanka the following year immersing himself in Buddhism before becoming a promoter of it, culminating with his creation of a Buddhist catechism consisting of 14 principles. The text was used extensively in Sri Lanka and other Buddhist countries.

OLDENBERG, HERMANN (1854–1920). A German Buddologist educated at the University of Berlin in Sanskrit and philology. He edited and translated many Buddhist texts during his career, and he wrote a study of the religion entitled *The Buddha, His Life, His Doctrine, His Community* (1881). He was a part of the Anglo–German School of Buddhist scholarship along with **Thomas W. Rhys Davids** and his wife **Caroline**.

ORDINATION. In Theravāda countries, there was a twofold distinction made with ordination into monastic life: novice status or lower ordination (***pravrajyā***) and higher ordination (***upasaṃpadā***). Both types of ordination presupposed an act of world forsaking or renunciation. An aspirant moved from one condition of life (lay person) to another (monk or nun). This was often referred to as "going from home to homelessness." This practice became ritualized, and it comprised the renunciation of an aspirant's caste, kinship, and social rank. The aspirant did not fall into a social vacuum by renouncing the world because a person exchanged one social system for another, although the ideal of the wandering lifestyle was maintained in spirit by urging a person to be like the horn of a rhinoceros. The lower type

involved being introduced to the community by reciting the three refuges three times, agreeing to adhere to the 10 precepts, securing an instructor, shaving one's head, receiving three robes, and getting a begging bowl. The higher form of ordination involved eight requirements: a person must be a human being, at least 20 years old, have permission of parents or wife, be free of debt, free of disease, be a free person, not be employed by the government, and have an alms bowl and robes. If one was eligible, the aspirant was presented to the assembly of monks by a monk with 10 years in the order, who asked three times whether any member (10 monks or nuns needed to be present) had any objections to a particular aspirant's admittance with silence signifying agreement.

ŌRYŌ SCHOOL. A **Ch'an** school that originated with Huang-lung Hui-nan (1001–1069) and enjoyed a short existence in China. Before its demise in China around the end of the Sung dynasty, **Eisai Zenji** (1141–1215) transported the school to Japan where it also ceased to exist after a brief period. The school was included among the "five houses and seven schools" of the tradition.

OXHEAD SCHOOL. A Chinese school of **Ch'an** founded by Fa-jung (594–657), who was allegedly a disciple of the fourth patriarch Tao-hsin (580–651). The name of the school was derived from a mountain on which the founder's temple was located. The school attempted to adopt a middle way during the controversy between the northern and southern schools over the issue of gradual and sudden enlightenment by accepting the association between meditation practice and realization of wisdom of the southern school with the northern school's stressing that there was no need to abandon texts. By the end of the eighth century, the school disappeared.

– P –

PADMA. Sanskrit term meaning "lotus," which functions as a symbol of beauty in Indian culture. It also symbolizes ascent because the flower begins its life at the bottom of a pond, rises to the surface of the pond, and rests on the surface of the water. It serves as a symbol of liberation and transcendence of the world.

PADMASAMBHAVA. A north Indian tantric yogin who lived during the eighth century and was believed to be an emanation of the Buddha **Amitābha**, whose name was derived from his birth from a multicolored lotus flower marked with a sacred syllable that originated from the heart of Amitābha. Many parts of his biography parallel that of the **Buddha** with the exception of Padmasambhava practicing tantric rites with his consort. His reputation as a wonder worker got him invited to Tibet to subdue the hostile spirits of the indigenous Bon religion that opposed the introduction of Buddhism into the country during the reign of King Trisong Detsen. Padmasambhava's success against the hostile spirits enabled **Samyé** monastery to be constructed around 767. The **Nyingmapa** school traced its oral teachings to him and attributed to him the founding of the school, also crediting him with leaving ***terma*** (treasure) in the form of hidden texts buried in the ground that were discovered by *tertöns* (treasure finders). Padmasambhava was called *Guru Rinpoche* (Precious Teacher), which testified to his important place in the school.

PAGODA. A funerary monument for the interment of sacred relics of holy people common in East Asia. It is the equivalent to a **stūpa** in India. A pagoda embodies cosmic symbolism into its structure such as the Tibetan and Japanese models whose parts signify the earth at the base, water, fire, air, and space as it ascends. These monuments are circumambulated by ordinary citizens because this popular practice is considered to create merit for a person.

PAI-CHANG HUAI-HAI (712–784). A **Ch'an** master who was a disciple of **Ma-tsu Tao-i** (709–788), who became famous for composing the *Pure Rules of Pai-chang* (Pai-chang ch'ing kuei) that regulated Ch'an monastic life. He systematized less formal "house rules" into a formal code in which daily work played an essential role, and he replaced the former monastic code of the **Dharmaguptakas** followed by Chinese monks at the time. In 1336, the emperor of the Yüan dynasty ordered the publication of a new version of the rules.

PĀLI CANON. A large body of literature that was circulated orally and transmitted for an unspecified period, although tradition claims that the canon was created during the year of the **Buddha**'s death at the **Council of Rājagṛha**. This account is generally not accepted

by scholars, who argue for the gradual evolution of the canon. The canon is called the *tipiṭaka* (Sanskrit: ***tripiṭaka***, triple basket): the ***Sutta Piṭaka*** (Basket of Discourses), the ***Vinaya Piṭaka*** (Basket of Monastic Discipline), and the ***Abhidhamma*** (Basket of Higher Teachings), although each school possessed its own canon. Early schools claimed that the canon was closed, but **Mahāyāna** schools argued for its openness and periodically added texts.

PALI TEXT SOCIETY. A society founded in 1881 by **Thomas W. Rhys David** in England. The purpose of the society was to make texts of the **Theravāda** canon available to a Western audience. Original **Pāli** texts were Romanized and translated into English. The society also published the scholarly *Journal of the Pali Text Society* for the promotion of Buddhist scholarship and exchange of ideas.

PAÑCA ŚĪLA. Five moral precepts fundamental to ideal Buddhist behavior. The most basic precept is ***ahiṃsā*** (nonviolence or injury to any living creature). The other four precepts are: do not steal, do not lie, do not be unchaste, and do not drink intoxicants. These precepts are embodied within the fifth stage of the **Eightfold Path** with the intention of motivating a monk to reflect on his actions and to investigate the motives that prompt his actions. The five precepts are not absolute commandments given by a divine being, rather they are wise counsel whose observance brings positive karmic results, whereas their non-observance produces grief, pain, and misfortune. To follow these precepts, a monk must lead a celibate and vegetarian lifestyle. Laity adopt the precepts for specific periods of time in order to acquire good merit.

PANCHEN LAMA. An honorific title meaning literally "great (*chen*) wise one (*pan*)" that is given to a person believed to be an incarnation of the **bodhisattva Amitābha** in Tibet. The title was initially conferred on Losang Chōkyi Gyel-tshen (1570–1662) who was the teacher of **Dalai Lama V**. For centuries, the Panchen Lama has also served as the abbot of the Tashilhumpo monastery of the **Gelukpa** school. In recent history, the Chinese government attempted to impose their selection for Panchen Lama on Tibet, but he is not accepted by the current **Dalai Lama**.

PĀPA. Sanskrit term meaning "evil, misfortune, or wrongful action." Evil is related to actions and states of mind in Buddhism, but it is not something that is inherent in human nature. Whatever takes a person from the path to liberation is considered evil. Meritorious deeds (*puṇya*) and evil acts both lead to rebirth, although the former leads to pleasant modes of rebirth while the latter leads to sorrowful modes of rebirth. An individual is a free agent responsible for his/her actions in Buddhism. Thus, committing evil is not a matter of violating divine rules or commandments, which entails that a person cannot be forgiven for his/her negative deeds, although a person can confess his/her evil deeds. Evil arises from conscious and unconscious intentions that have been shaped by greed, hatred, and delusion (three roots of evil). In post-canonical **Pāli** literature, evil is associated with defilement or pollution. Thus, by committing evil deeds, a person defiles him/herself and others.

PARAKKAMABĀHU I. He was the king of Sri Lanka from 1153–1186. The early part of his reign was a time of political turmoil and warfare, which extended to southern India where he battled the Coḷas. Later in his life, he turned to more peaceful activities, such as becoming a patron of Buddhism by building shrines, monasteries, and reconciling the major Buddhist groups on the island. His reign is recorded in the *Cūlavaṃsa*, a Sinhalese history of this period.

PARAMĀRTHA (499–569). An Indian monk who went to China by sea in 546 at the invitation of the Emperor Wu of Liang in south China. He set to work translating texts into Chinese, and he was renowned as a member of the four greatest translators. He translated 64 works, but much of his efforts were devoted to the translation of texts from the **Yogācāra** school, upon which he often wrote explanatory notes, a feature that later motivated **Hsüan-tsung** to travel to India to discover the genuine meaning of the texts. Paramārtha's translations contributed to the development of the **Fa-hsiang** school and the **She-lun** school in China.

PĀRAMITĀ. A Sanskrit term translated as "perfection," but it also includes the literal meaning of "crossed over." In **Mahāyāna** Buddhism, it refers to an original six perfections derived from earlier Buddhism and the addition of another four. The 10 perfections to

be practiced by a **bodhisattva** are: (1) *dāna* (generosity or giving), (2) *śila* (morality), (3) *kṣānti* (patience), (4) *vīrya* (vigor, strength), (5) ***dhyāna*** (meditation), (6) ***prajñā*** (wisdom), (7) ***upāya*** (skillful means), (8) *praṇidhāna* (vow), (9) *bala* (power), and (10) *jñāna* (knowledge). These 10 perfections are associated with the 10 stages of the bodhisattva path (***bhūmi***). The practice of the 10 perfections takes the bodhisattva to the other side or beyond this world. The cultivation of the perfections purifies a person, makes one a fit vehicle for the highest knowledge, and helps one to reconstruct oneself into a person who is better prepared to assist others.

PARINIRVĀṆA. A technical term that means "final or highest **nirvāṇa** that an aspirant enters upon death." Early sources tend to use this term and the *nirvāṇa* achieved during life interchangeably.

PĀṬALIPUTRA. During the lifetime of the **Buddha**, this was a village that evolved into the capital of ancient Magadha and later of the **Mauryan**, **Gupta**, and Pālas dynasties. The city was built by **Ajātaśatru** after he deposed and killed his father **Bimbisāra**, only to be killed by his own son later. After the Buddha's death, a council was held at the city, and another council took place there during the reign of **Aśoka**. The Greek ambassador Megasthenes testified in his writings to the splendor of the city during the Mauryan dynasty. When the Chinese pilgrim and translator **Hsüan Tsang** arrived there, probably during the decade of 630, much of the city was in ruins. This ancient capital is now modern Patna in north central India.

PHI. They are malevolent spirits that float freely in the human world, while others are condemned to **hell** in Thailand. Among villages of Thailand, a cult surrounds the *phi*, who function as guardian spirits of communal property and interests. The guardian of the village is represented by a wooden statue located at the boundary where he functions as the disciplinarian. If communal norms are transgressed, such as a violation of sexual roles and dietary rules, various types of suffering can occur. These guardian spirits are offered non-Buddhist offerings of pork, chicken, and liquor. Buddhist monks do not participate in this cult.

PI-YÊN-LU. A Chinese **Ch'an** text translated as the *Blue Cliff Records*, which represented a collection of 100 *kung-an* (public cases),

or also called ***kōans*** in Japan. The text was compiled by Hsüeh-tou Ch'ung hsien (980–1052), a member of the Yün-men school who also composed verses for each case. A preface, critique, commentary, and biographical material were added by Yüan-wu K'o-ch'in (1063–1135). Because of the Ch'an convictions about words having a lack of value by his successor Ta-hui Tsung-kao, the text was destroyed and neglected for 200 years. It was revived in Japan as the *Hekiganroku*.

POPSONG JONG. The name of a Korean school that means "school of dharma nature." Wŏnhyo (617–686), a Buddhist scholar, is credited with the establishment of this school. This indigenous school is concerned with the nature of phenomenon, which it explains by means of the embryonic Buddha (***tathāgata-garbha***) and the storehouse consciousness (***ālaya-vijñāna***).

POṢADHA. Sanskrit equivalent of the **Pāli** *Uposatha*, signifying a monthly fast and observance day for monks, whose origins can be traced back to ancient Vedic sacrificial rites associated with the moon and the belief that gods came down to dwell with those performing the sacrifices. This ancient connection with the phases of the moon was continued by the Buddhists, who observed fasting and observance of the basic ethical precepts. Monks and nuns chanted the ***Paṭ imokkha*** (code of monastic discipline), whereas laity vowed to observe the eight precepts (*aṣṭāṅga-śīla*) during this period.

POSON. A Sri Lankan **festival** celebrating the arrival of Buddhism on the island. It takes place on the full moon of June at which time countless pilgrims donning white clothing climb to the summit of Mihintale, a place where **Mahinda** encounters and converts King **Devānaṃpiya Tissa**.

PRAJÑĀ. A Sanskrit term that meant "wisdom" with connotations in Buddhist texts of insight, intuitive vision, and discriminating knowledge. By attaining wisdom, a person gained an awareness of the truth of Buddhist teachings. The **Pāli Abhidhamma** literature categorized it as a mental function that could discriminate among phenomena. Wisdom was expanded by **Mahāyāna** schools, where it represented the sixth perfection to be cultivated by a **bodhisattva**. To have wisdom was to recognize that everything was empty (***śūnyatā***).

PRAJÑĀPĀRAMITĀ. The sixth perfection on the path of the **bodhisattva**, which is equivalent to awakening to the truth of emptiness (***śūnyatā***). This is essentially the culmination of the path for the bodhisattva, regardless of its being the sixth perfection in a list of ten.

PRAJÑĀPĀRAMITĀ LITERATURE. A body of texts called the Perfection of Wisdom, which was believed to be the secret teachings of the **Buddha**. They began to be composed around 100 BCE in the form of a dialogue between the Buddha and others and continued to be written until the 12th century CE. The early texts were entitled according to the number of lines in them. Probably the earliest such text was the *Eight-Thousand Line Sūtra* (Aṣṭasāhasrika-prajñāpāramitā Sūtra), which dated to around the second century BCE, and was translated into Chinese in 179 by **Lokakṣema**. From 100 CE to 300 CE, there was an increase in these types of text with the lines reaching to a total of 100,000. These huge, unwieldy texts were difficult to understand and very repetitious. Therefore, they almost invited shorter versions with such texts as the ***Heart Sūtra*** and the ***Diamond Sūtra***, which were composed between approximately 300 and 500 BCE. In addition to the long, short, and summary versions of the literature, the period after 600 CE marked the composition of **Tantric** ideas, and resulted in compressing the message into very short verses similar in form to spells. The prestige of the literature turned into a source of wonder-working and ritual magic in the hands of Tantric practitioners. The Prajñāpāramitā literature attacked **Abhidharma** thought, promoted the ideal of the **bodhisattva**, promoted skillful means (***upāya***), and transferring earned merit to others, and stressed the importance of gaining wisdom and insight into emptiness (***śūnyatā***).

PRADAKṢINA. A Sanskrit term denoting the circumambulation of a **stūpa**, sacred object, or person. This is done in a clockwise manner with a person's right side, or auspicious side, toward the object or person. In Tibet, circumambulation can be accomplished by a series of full body prostrations, which is more physically demanding.

PRAMĀṆAVĀDA. Sanskrit term for the path of epistemology, **logic**, and methods of debate. It reflects the Buddhist encounter with other religions and with its own schools and a need for acceptable rules and methods of debate. Early examples of such texts are found in

the works of **Asaṅga** and **Vasubandhu** of the **Yogācāra** school. The great Buddhist logician **Dignāga** (ca. 480–540) made a profound impact with his *Pramāṇa-samuccaya* and his disciple **Dharmakīrti's** *Pramāṇa-vartika*. In summary, Buddhist logicians recognize two valid means of knowledge: direct sense perception and rational inference grounded on logic. This development in Buddhist thought had a major impact on Tibetan schools, especially the **Gelukpas**.

PRĀSAṄGIKA. A major school of **Mādhyamika** Buddhism that represented a reaction to the negative dialectic and *reductio ad absurdum* argument of **Nāgārjuna**. The school was founded by **Buddhapālita** (ca. 470–540), who was followed in importance by **Candrakīrti**. They used the *reduction ad absurdum* method to undermine the premises of their opponents. The school exerted a major impact on Tibetan thought.

PRĀTIMOKṢA SŪTRA. It was found in the first part of the *Sutta-vibhanga* of the ***Vinaya-piṭaka*** and consisted of the 227 rules in the **Pāli** canon, although other traditions followed more rules as did nuns, which were arranged according to the degree of seriousness of the offense. The text was divided into eight parts describing a category of cases arranged according to the seriousness of the act. Four cases required expulsion from the order: sexual transgression, stealing, an act of murder that included hiring a killer or desiring the death of another person, and falsely claiming to have supernormal powers *(pārājika dharmas)*. The next category involved 13 cases that required a meeting of the community to decide upon temporary exclusion and probation (*saṃṃghāvaśeṣa dharmas*), which included violations short of sexual intercourse, malice toward another monk, erecting a residence in an improper place and without permission, causing dissension and disunion within the order, and refusing to accept criticism. Other cases involving contact with women demanded clarification (*aniyata dharmas*); 30 cases that required repentance related to goods, medicines, or money wrongly accepted (*naiḥsargika-pāyantika dharmas*); 22 cases requiring repentance that were connected to using abusive language and causing ill will (*pāyantika dharmas*); four cases related to infractions regarding food; 75 infractions considered improper (*pratideśanīya dharmas*); and finally seven rules associated with the settlement of cases (*adhikaraṇa-śamatha dharmas*).

This text developed from a simple confession of faith made by monks and nuns into a basic monastic code used to guarantee proper behavior. It functioned as a liturgy periodically (new- and full-moon days) recited by members. As it evolved, literary features were added that included introductory and concluding verses that praised monastic virtue and discipline. The periodic recitation of the text reconfirmed monastic discipline and functioned to purify the order of transgressors. *See also* ETHICS.

PRATĪTYA-SAMUTPĀDA. Doctrine of causation that forms the foundation for the teachings about suffering and the nature of the self that was realized by the **Buddha** when he achieved enlightenment, which is called the *middle way* between self-causation and external causation. In simple terms, it means that when one thing arises another thing comes to be. It is often imagined as a 12-linked chain in some texts: (1) ignorance is dependent on dispositions, (2) dispositions are depended on consciousness, (3) consciousness is dependent on a psychophysical person, (4) a psychophysical person is dependent on the six sense doors, (5) the six sense doors are dependent on contact, (6) contact is dependent on sensation, (7) sensation is dependent on craving, (8) craving is dependent on grasping, (9) grasping is dependent on becoming, (10) becoming is dependent on birth, (11) birth is dependent on old age and death, and (12) old age and death are dependent on ignorance.

Because everything is subject to the law of causation, there are no accidental occurrences within the world. The doctrine also means that everything is caused and conditioned, making a direct connection between causation and truth, which alerts humans to the interconnectedness of all phenomena. **Mahāyāna** Buddhists use the doctrine of causation to prove that nothing possesses its own self nature and to conclude that everything is empty (***śūnyatā***).

PRATYEKABUDDHA. An enlightened being who leads a life of seclusion outside of a monastic order. The term thus means a solitary **Buddha**. A major feature of such a person's lifestyle is the fact that he or she is a non-teaching Buddha, and thus does not share what he or she knows with others. **Mahāyāna** texts criticize this ideal because they consider it self-centered, selfish, and lacking compassion for others. This type of Buddha is distinguished from the hearers

(Śrāvakyayanā) typical of ***arhants*** of the **Theravāda** schools and the **bodhisattva** figure of Mahāyāna.

PRAVRAJYĀ. This was a formal ceremony marking an aspirant's renunciation of the world prior to admittance to a monastic community. The rite comprised renunciation of one's family, caste, and social rank. The rite also included the acceptance of robes and a begging bowl.

PRAYER FLAGS. A Tibetan invention to assist praying. A person writes a prayer on a piece of cloth, which is then tied to a stick, forming the flag. These flags are placed outdoors to capture the wind. When the wind waves the flag it is equivalent to reciting a prayer.

PRAYER WHEEL. A Tibetan creation to assist praying. On a piece of paper a prayer is written and placed inside a cylinder, which is then twirled holding its handle. As the cylinder spins, a prayer is recited without the practitioner needing to say anything. The prayer wheels come in a variety of sizes, and they have attached to them by a cord a round object for balance.

PRETA. Sanskrit term (*peta* in **Pāli**) designating hungry ghosts, who are being punished for former transgressions, such as greed and avarice. Because of their insatiable appetites, small mouths, and enormous stomachs, they are never satisfied. They are considered very dangerous to humans, although their particular destines are only temporary according to their negative karmic energy.

PUDGALAVĀDA. The path of an early school translated as the Personalists because they believed that a person possessed a real self in order to account for the doctrines of karma and rebirth. The school argued that the self (*pudgala*) was neither the same nor different from the five aggregates (***skandhas***), which was analogous to a fire (*pudgala*) and its fuel (*skandhas*). Other schools of Buddhism branded the Personalists as heretical, although some early schools allowed for a self such as the Ṣaṇṇagarikas, Bhadrāyanīyas, Dharmottarīyas, and Sammṃitīyas. Chinese pilgrims **Hsüan-tsang** and **I-ching** testified to encountering numerous Personalists in monasteries. The historically later **Yogācāra** school attempted to deal with the problem with

its notion of the storehouse consciousness (***ālaya vijñāna***) and the embryonic Buddha (***tathāgata-garbha***).

PŪJĀ. A Sanskrit term that covers a wide variety of worship services. Worship can be directed either to a ***stūpa*** or an image of the **Buddha** with the latter giving the devotee an opportunity to view the object in which the Buddha presents himself for viewing. The devotee may offer flowers, food, and/or incense. Bowings, hands pressed together, and circumambulation and recitations of prayers or **mantras** (sacred formulas) may accompany the worship ceremony. The worshiper can be rewarded with the following benefits: this enables a devotee to know the Buddha, to commune with him, and possibly to be inspired to renounce the world and become a monk. It functions as an expression of faith by the laity, monks, and nuns.

PUṆYA. A technical Sanskrit term for merit, which is directly tied to **karma** and to practice of giving. There are many ways to earn merit that include doing a wide variety of good deeds. Merit helps an ordinary person improve his/her chances for a favorable rebirth. In **Mahāyāna** Buddhism, there developed the transfer of merit, which is merit that one earns and gives to another person in this life or in another realm, although one cannot help someone in hell. The benefits of acquired merit manifest themselves in this life with the acquisitions of good health, happiness, financial success, or a positive rebirth in a future lifetime.

PURE LAND. The notion of a Pure Land evolved from references about Buddha lands and Buddha fields. Within the context of **Mahāyāna** cosmology, there were many such places, but the most renowned was the **Sukhāvatī**, a wondrous place presided over by the **bodhisattva Amitābha**, whose grace enabled devotees to be reborn there. Pure Lands were created by the excess merit acquired by a bodhisattva and decision to build a realm in which he can reside. This beautiful place was not an aspirant's final destination because from here one could strive for **nirvāṇa**; it was also not a permanent location because residency there was merely temporary.

The term also referred to a mass religious movement characterized by devotion, a wish to be reborn in the Pure Land, and the saving grace of the bodhisattva that began around 100 CE. This form of

Buddhism was the most prevalent in terms of membership in the world. *See also* JŌDO SHINSHŨ; JŌDO SHŨ; LARGER AND SMALLER SUKHÃVATĪVYŨHA SŨTRAS.

PU-TAI. A folk Buddhist figure of the 10th century whose name meant "cloth bag" because of the bag that he carried at the end of a stick. He was depicted with a large stomach and wearing robes. According to legend, he gave sweets to children with money that he gained by begging. At a later period in Chinese culture, he was identified with **Maitreya**, a **bodhisattva** predicted to come in the future, and he was depicted as fat and jolly and known as the *laughing Buddha.* Folk belief held that rubbing his stomach brought good fortune. His different artistic bodily poses also connected him to important Confucian cultural values and hopes, such as family, good health, wealth, good weather, and good fortune.

– Q –

QUESTIONS OF KING MILINDA. *See also* MILINDAPAÑHA.

– R –

RÃHULA. The only son born to **Siddhãrtha Gautama** and his wife **Yaśodhara** shortly before the father renounced the world. The son's name meant "fetter" because the child represented an attachment to the world. After Gautama attained enlightenment and established the monastic order, his son became a monk at a very young age causing his mother to become angry about losing her son at such a tender age. This situation came to the attention of the Buddha, and he ruled that from that moment all novices must get the permission of their parents before joining the order. According to Buddhist lore, Rãhula became enlightened after hearing a sermon given by his father. Rãhula reportedly died before his father.

RĀJAGṚHA. Ancient capital of Magadha constructed by King **Bimbisãra**. Among the seven hills that surrounded the capital was Vulture's Peak, which was frequently the location from which the

Buddha addressed an audience in numerous **Mahāyāna** texts. The city played an important role in the life of the Buddha because it was the location of rain retreats, his teaching, and a place where he recruited disciples. King Bimbisāra donated a park to the monastic community that became the first monastic structure in Buddhist history, called the *Veṇuvana*. By the seventh century, when the Chinese pilgrim **Hsüan-tsang** visited the place, it was dilapidated.

RAKṢASA. A group of evil malignant demons in Buddhist mythology who are fond of human flesh. Besides eating human flesh, they cause sickness and misfortune. They are antagonistic toward prayer.

RASANA. A Sanskrit term used in tantric texts to identify a channel (***nāḍī***) located on the left side of the central channel (*avadhūti*) in the subtle body along which it forms knots. This nerve is identified with skillful means (***upāya***) and it carries the male sperm or energy.

RATNARŪTA SŪTRA. This literally means "Mountain of Jewels," or it is sometimes entitled *Mahāratnakūṭa* (Great Jewel Mountain); it is not a single text, but rather a collection of 49 early **Mahāyāna** texts. The texts were collected sometime after the fifth century CE. Although the history of this collection is obscure, it is known that the south Indian monk **Bodhiruci** edited these texts around the beginning of the eighth century in China. Prior to this date, the monk Dharmarakṣa translated the texts into Chinese during the third century. It is possible that the collection took shape in Central Asia before arriving in China. The entire collection is available in Tibetan and Chinese versions.

RATNASAṂBHAVA. The name of a **bodhisattva** that literally meant "jewel born one," who represented one of the five celestial Buddhas. He was usually depicted as the **Buddha** of the southern direction. Depicted clad in yellow robes and making the granting wishes hand gesture (***mudrā***), he also embodied "sameness awareness," which was one of five modes of awareness (*pañca-jñāna*). He is also associated with Kaśyapa and the bodhisattva Ratnapanī in Buddhist lore. *See also* AKṢOBHYA; AMITĀBHA; AMOGHASIDDHA; VAIROCANA.

ṚDDHI. *See also* IDDHI.

REIYŪKAI KYŌDAN. A Japanese **new religion** meaning "Friends of the Spirit Association." It is a lay organization founded by Kotani Kuni (1901–1971) and his sister-in-law Kubo Kakutarõ (1892–1944) around 1925. The foundation of the religion is the ***Lotus Sũtra***. The religion is characterized by faith healing and ancestor worship. By practicing one's religion in this life, one is not only benefiting oneself, but is also assisting deceased relatives to attain Buddhahood in the afterlife because one inherits one's **karma** from one's ancestors. Moreover, one's spirit is linked to all spirits in the universe at any of three stages: desire, freedom from desire, and transcendence. By offering food to one's ancestors, this implies feeding all ancestors. A unique practice associated with the veneration of ancestors is the veneration of a husband and wife's deceased family members. Another unusual feature is the sharing of spiritual experiences with neighbors. The overall goal of the religion is to achieve a correcting of the heart/mind, which is achieved by adhering to the *Lotus Sũtra*.

RENNYO (1415–1499). He was credited with reviving the Japanese **Pure Land** school of **Jōdo Shinshū**. Rennyo was an eighth-generation grandson of **Shinran (1173–1262)**, around whose tomb Rennyo built the Honganji temple, which became the central temple of the school. His preaching tours converted many people, but it gave rise to violent opposition from the **Tendai** school. When armed conflict ensued, Rennyo moved his temple away from Mt. Hiei, but his expansion of the membership of the school continued under his astute leadership. During his lifetime, the six-character invocation *namu Amida butsu* became the standard form of the ***nembutsu***. Rennyo was considered the second founder of the Shin tradition by followers.

RHYS DAVIDS, CAROLINE AUGUSTA FOLEY (1858–1942). She was the British wife of **T. W. Rhys Davids** and an accomplished scholar of **Pãli**, who taught at the School of Oriental and African Studies in London. She was an active editor and translator of Pãli texts into English. She also published several studies of Buddhism, and she remained active in the **Pãli Text Society** throughout her life.

RHYS DAVIDS, THOMAS WILLIAM (1843–1922). Along with his wife Caroline, he initiated the study of original Buddhist **Pāli** sources. He turned from the legal profession to a study of Sanskrit before joining the Ceylon Civil Service and getting exposed to **Theravāda** Buddhism, which motivated him to study Pāli when confused about a legal issue. After resigning his civil service position, he returned to England with the intention of practicing law, but he instead began to translate Pāli texts, established the **Pāli Text Society** in 1881, and became a professor of the language at University College, London. In addition to his translation work, he published numerous books on Buddhism, such as the *Manual of Buddhism* (1878). He and his wife presented a lecture series at Cornell University in 1894 that was published as *Buddhism: Its History and Literature*. *See also* RHYS DAVID, CAROLINE.

RINZAI ZEN. A major branch of Japanese **Zen** founded by **Eisai Zenji** (1141–1215) after his second trip to China, where he received training and certification in the Huang-lung lineage of **Lin-chi**. ***Rinzai*** was the Japanese term for Lin-chi. It was historically ironic that Eisai did not intend to create a new school of Buddhism. He rather intended to revive Zen within the confines of **Tendai** practice in which esoteric ritual played an essential role, resulting in a mixture of the two schools. It was not until the third generation of his line with **Enni Ben'en** (1202–1280) that a purer type of Zen emerged, although Enni was certified in a rival Lin-chi lineage called the *Huang-lang line* in China. This scenario made Enni's return to Japan a strictly second transmission, which encountered resistance from already-established groups.

RISSHŌ KOSEIKAI. A **new religion** in Japan with roots in **Nichiren** practice founded by Mrs. Naganuma Myōkō (1889–1957) and Niwano Nikkyō (1906–1999) after leaving another new religion called **Reiyūkai**. The name of their movement meant "society for success in establishing the right." They adhered to the validity of the ***Lotus Sūtra***, chanting its title (***daimoku***), worshiping the **Buddha**, paying homage to ancestors, and meeting periodically for group counseling. It was a lay organization without any clergy. It had a strong social program, also ran businesses, and operated an active publishing program to disseminate its message.

RITSU SCHOOL. This was considered one of the six major schools of Japanese Buddhism during the **Nara period** (710–794) that derived its name from the term ***Vinaya*** (Chinese Lü school), representing monastic rules and regulations for monks and nuns. The rules and regulations that followed represented those of the **Dharmaguptaka** school with its 250 rules for monks and 348 rules for nuns. For a time, the school administered ordinations in Japan until **Saicho** (767–822) petitioned the government to stop the practice and to allow him to ordain his own **Tendai** monks.

RŌSHI. Japanese honorific term that means "teacher" or "venerable master" in Zen. The title is bestowed on a mature and enlightened person.

ROYAL ASIATIC SOCIETY. A society established in 1823 by a group of scholars to promote scholarship of Asian cultures with respect to their science, art, literature, and thought. The society has attracted many distinguished scholars to its ranks. It was associated with similar societies around the world. It published the *Journal of the Royal Asiatic Society*, sponsored conferences, exhibitions, and lectures. The society maintained an art collection and library of manuscripts that it allowed scholars to use.

RŪPA. Sanskrit term for matter, form, or body. It is the first of the five aggregates (***skandhas***). Sometimes, the term is used with ***nāma*** (name) with ***rūpa*** signifying form. When used in combination with *nāma*, they represent the psychophysical totality of a subject.

RYŌKAN (1758–1831). Japanese monk of the **Sōtō** school who contributed to the reform of the school during the Edo period. After the suicide of his father to protest government corruption, he wandered for several years before residing on Mount Kugami for 12 years. He wrote poetry, was renowned for his calligraphy, and practiced love to all creatures. His spiritual master, Kakusen, named him "abundant goodness," whereas he called himself *Daigu* (great fool). He is famous for playing with children. Ryōkan wrote most of his poetry after settling at Gogō-an, where he lived a life of solitude. After his death, his poems were collected into the anthology *Dew-drops on a Lotus Leaf.*

RYŌNIN (1072–1132). Japanese monk of the **Tendai** school who adopted a form of **Pure Land** practice called *yūzū-nembutsu* (chanting of perfect interpenetration), which was grounded on **Kegon** metaphysics. This practice was revealed to him in a vision of **Amida** in 1117.

– S –

SADDHARMAPUṆḌARĪKA SŪTRA. *See also* LOTUS SŪTRA.

SAICHŌ (767–822). He was a Japanese founder of the **Tendai** school. Born into a pious Buddhist family, Saichō entered the monastic order at age 12 and was fully ordained at 19. Before his full ordination, he went on a solitary retreat to Mount Hiei and later established a permanent temple on the mountain, which became famous as the center of the Tendai school. He gained an appointment as a court monk, was invited to speak about the ***Lotus Sūtra***, and came to the attention of the Emperor Kammu. After the capital was moved to the foot of Mount Hiei, Saichō was closely connected to the royal court, and he used his association to get support for a trip to China to search for texts relevant to his school.

While in China, Saichō was exposed to a revitalized and reformed school, and he encountered Shun-hsiao, who initiated Saichō into esoteric Buddhism before he returned to Japan in 805 and performed esoteric rites for the emperor. When the emperor died, Saichō lost influence at the court and he was eclipsed by **Kūkai**, a leader of esoteric Buddhism.

After leaving his mountain temple in 817, he composed the *Ehyō Tendaishū* (Basics of the Tendai School), which created a crisis over the inclusion of **Hinayāna** guidelines for ordination. Late in his life, he composed some major works: *Hokke-shku* (Superior Passages of the Lotus Sūtra), *Shugo-kokkai-shō* (Treatise on the Protection of the State), and *Kenkai-ron* (Treatise on the Precepts). The incorporation of esoteric elements into the Tendai school was continued by his major disciples **Enchin** and **Ennin**. After his death, Saichō was given an honorific title by the court, *Dengyō Daishi* ("Master Who Transmitted the Teaching").

ŚĀKYA. The warrior clan name for the family of **Siddhārtha Gautama** and ruled by King **Śuddhodana**, according to Buddhist tradition, although he was more likely a tribal chief.

ŚĀKYAMUNI. It literally meant "sage of the Śākyas." This term was an epithet of the Buddha. The epithet was used in **Mahāyāna** sources to distinguish the historical Buddha from other Buddhas.

SAKYAPA (SA-SKYA-PA). A major school of Tibetan Buddhism whose name literally meant "grey earth." This school traced its origins to Virūpa, a resident of Bengal who adopted the name *Dharmapāla* at his ordination, although the formal origins could be traced to a monk named *Drokmi*, who had been initiated into **tantra**. Drokmi translated the *Hevajra Tantra* into Tibetan, and it became the central text of the school. A disciple of Drokmi founded a monastery at Sakya in 1073 with its name being adopted by the school. A long-term association with the Khön clan provided a line of succession for its abbots. Enduring interests were issues of epistemology and **logic** that were closely connected to the school, especially based on the work of Sakya Paṇḍita (1182–1251). The school split into two subsects: Ngor (15th century) and Tshar (16th century), which remain subordinate to the parent school. These subsects selected their leadership on the basis of merit and not hereditary succession from uncle to nephew typical of the parent school. Beyond Tibet, the school established political relations with Mongolia and Kublai Khan.

SALVATION. The goal of all schools of Buddhism is for the individual captured within his body, senses, deluded mind, and cycle of causation to win salvation, although the various Buddhist schools define salvation differently. Salvation is equated with the attainment of **nirvāṇa** by means of arduously following the **eightfold path** in **Theravāda**, intuitively realizing the truth of emptiness (***śūnyatā***) for the **Mādhyamika** school, realizing consciousness only for the **Yogācāra** school, attaining enlightenment in **Ch'an/Zen**, or a **Pure Land** for the various Pure Land schools from which an individual can strive for nirvāṇa. Although it has always been theoretically possible for all Buddhist to attain salvation, the ***Lotus Sūtra*** and a religious leader such as **Shinran** offer the promise of universal salvation.

SAMĀDHI. A Sanskrit term that suggests union or putting together, and is translated as **meditation** as well as representing the last stage of the **Eightfold Path**. It also refers to a state of deep trance that involves one-pointedness of mind on a single thing. Later **Mahāyāna**

sources mention many different samādhis, which enable a person to perform certain miracles and possess supernormal powers (***iddhi***) as that person gains higher knowledge (***abhijñā***).

SAMANTABHADRA. A celestial **bodhisattva** of **Mahāyāna** whose name meant "all good one." He functioned as a protector of Mahāyāna preachers and their doctrine. He has been described as riding a six-tusked elephant, signifying detachment from the six senses. He held a lotus or a book, which signified the **dharma** that he protects, and often a wish-fulfilling gem. In Tibetan Buddhism, he was identified with the **Ādi Buddha** (primordial Buddha) and the ***dharma-kāya***, where he was depicted with a dark-blue color, nude, and often embracing a consort.

ŚAMATHA. Within the context of **meditation** practice, it represents a calming of the mind. By means of one-pointedness of mind, monitoring the breath, or concentrating on meditational objects, these practices free the mind from distractions and remove mental impurities. Higher states of meditation presuppose achieving calm or mental tranquility, which enables insight to occur. This calming process is necessary because the mind is normally in flux because of mental distractions caused by desires, delusions, and the senses. These types of hindrances prevent progress and thus must be calmed before a meditator can achieve insight (***vipaśyanā***).

SAṂBHOGA-KĀYA. Within the context of the **Mahāyāna** doctrine of the triple body (***trikāya***), it is the body of enjoyment, second of the three bodies. For the **Yogācāra** school that fully develops the doctrine, the enjoyment body represents the full enjoyment of the truth of the school. This body stresses the **Buddha**'s appearance as a god, who is often identified with **Amitābha** or another personal deity. This body is visible to a **bodhisattva**, and it is symbolic of transcendental perfection and personifies infinite wisdom.

SAṂGHA. A term for monastic community that was synonymous with *gaṇa*, which indicated a political, professional, or commercial group. *Saṃgha* was also related to the assembly of elders who governed tribal states as well as various wandering ascetic groups. Although, the term has a narrower meaning in Buddhism by representing an entire fraternity of monks, in its early history the term included nuns and laity. It

also stood for the bond that united them. Two essential features of the Buddhist monastic community were prominent: no religious leader was necessary, and the rules of the monastic community should guide it. As one of the three jewels ***(triratna)*** of the Buddha, monks, nuns, and laity are encouraged to take refuge within it. *See also* BHIKṢU; BHIKṢUNĪ; UPĀSAKA; UPĀSIKA.

SAṂSĀRA. A technical Sanskrit term meaning "rebirth," which Buddhism equates with pain, suffering, and the destiny of all non-liberated persons. Rebirth is directly connected to the chain of causation by which a person can only escape by attaining **enlightenment**. Similar to the universe, the cycle of rebirth is without beginning or end. A person will be repeatedly reborn according to the moral and ethical quality of his/her karmic energy.

SAṂSKṚTA. A technical term for anything that is conditioned or is the result of certain causes, which includes anything that arises, endures, or disappears. It is contrasted with the unconditioned that is identified with **nirvāṇa**, which is not subject to causation or impermanence. *See also* DHARMA.

SAṂVṚTI-SATYA. A Sanskrit term that meant "relative truth." In early Buddhism, it signified knowledge of the world constructed by the mind that was then projected onto ultimate reality. According to the later **Mādhyamika** school, relative truth was delusional and associated with error. Thus relative truth was contrasted with absolute truth (*paramārtha-satya*). The relationship between these two forms of truth led to disagreements pertaining to soteriology. Responding to such a problem, the **Yogācāra** school distinguished three levels of reality: mentally constructed (*parikalpita*), relative, and the fulfilled state (*pariniṣpanna*). The first kind constructed reality similar to a magic show, but this type could be destroyed, which led to deliverance from suffering. Relative knowledge was characterized by the dualism of perceiver and thing perceived, whereas the fulfilled state represented **enlightenment** when a person could see things as they really were beyond discrimination and dualism.

SAMYÉ. A Tibetan monastery constructed in 767 CE during the reign of King Trisong Detsen. This oldest monastery in Tibet was modeled

on the Indian monastery Odantapurī by **Śāntarakṣita**, former abbot of **Nālanda** University in India, and completed with the assistance of **Padmasambhava**. The monastery was modeled upon a ***maṇḍala*** (sacred diagram) that represented the Buddhist cosmos. For most of its history, it was a Nyingma monastery before falling into Sakya control. The monastery became an important center of translation of Sanskrit texts and the location of the **Mahāyāna Council of Lhasa**, where the famous debate between **Kamalaśīla** and Hvashang took place. The cultural revolution of the 1960s witnessed its destruction by the Chinese.

SAṂYOJANA. A term meaning "restriction, limitation, binding, or fetter." It is anything that binds one to the cycle of **suffering**. The fetters are divided into two types: lower (belief in an immortal self, doubt, adherence to rituals, sensual craving, and hatred) and higher (craving for form, craving for the formless, conceit, restlessness, and ignorance). The distinction between the lower and higher fetter is based on whether they bind one to the form or formless realm of rebirth.

SAṂYUTTA NIKĀYA. A body of texts literally meaning "connected discourses" in the **Pāli** canon. It is located in the third part of the **Sutta Piṭaka** containing 56 groups of mostly short texts.

SAN-LUN. Chinese school called *The Three Treatise School* founded by the great translator **Kumārajīva** (344–413). As suggested by its name, the school was based on three **Mahāyāna** texts: the ***Mūlamadhyamaka-kārikās*** (Fundamentals on the Middle Way) by **Nāgārajuna**, the *Dvādaśa-dvāra Śāstra* (Treatise on One Hundred Verses), and *Śata Śāstra* (Treatise on the Twelve Gates) of **Āryadeva**. The legacy of the school was carried on by the disciples **Tao-shêng** (360–434), **Seng-chao** (374–414), and Seng-lang (d. 615). After a period of decline, the school was revitalized by **Chi-tsang** (549–624), by overcoming the perceived negative viewpoint of the school by the Chinese. Chi-tsang analyzed the two truths into three levels with the absolute level neither affirming nor denying being or non-being, which was conceived as a dynamic process. Nonetheless, the school was eventually eclipsed by the **T'ien-ta'i** school. *See also* SANRON.

SANRON. Japanese term used to translate **San-lun** (Three Treatise School) of China. It formed one of the six schools of Buddhism

during the **Nara period** (710–794). The school was allegedly imported to Japan by Hyegwan, a Korean monk in 625. Different versions of the school in different temples were grounded in several transmissions of the school from China. The school's concern with scholarship and individual practice isolated it from the general population, and impededed it from reaching a wider audience. *See also* SAN-LUN.

ŚĀNTARAKṢITA (ca. 705–788). Indian philosopher of the **Mādhyamika** school and the **Svātantrika** branch of this school, who went to Tibet during the initial diffusion of Buddhism into the country during the reign of Trisong Detsen in the late eighth century. He supervised the construction of the **Samyé** Monastery, where he became the first abbot. He made two major recommendations to the king: invite **Padmasambhāva** because of his supernatural powers to Tibet to subdue the hostile *Bön* spirits and invite **Kamalaśīla** to defend the teachings by debating Chinese scholars. Among his most important contributions to Buddhist philosophy are the *Compendium of Truths* (Tattvasaṃgraha) and *Ornament of the Mādhyamika* (Madhyamakālaṅkāra). In these works, he synthesized **Yogācāra** and **Mādhyamika**, and he argued that the mind and external objects consisted of the same nature because the mind only knew that which was of the same nature. Therefore, external perception was actually an act of self-perception, making the subject–object distinction an erroneous differentiation based on ignorance. From this Yogācāra position, he adopted the Mādhyamika position that the mind lacked self-nature and was thus empty.

ŚĀNTIDEVA (685–763). An Indian **Mahāyāna** monk who became a noted scholar, poet, and author. He spent considerable time at **Nālandā University**. His most famous compositions were *Bodhicaryāvatāra* (Entering the Path of Enlightenment), a text depicting the stages of the career of a **bodhisattva**, and *Śikṣāsamuccaya* (Compendium of Discipline), which was a guide to practice and thought. His life was shrouded in a legend in which he was depicted as a devotee of the bodhisattva **Mañjuśrī**, an embodiment of wisdom, who functioned as his instructor by means of dreams and visions. Whatever the truth, Śāntideva adhered to the **Prāsaṅgika** branch of the **Mādhyamika** school.

SANZEN. Japanese **Zen** term that means "going to the master for instruction," which is equivalent to ***dokusan*** (a private consultation period with the master). The master monitors the aspirant's progress and problems, or provides hints about whether one is on the right path.

ŚĀRIPUTRA. An early disciple of the **Buddha** who was known for his wisdom and his expertise with the **Abhidharma** literature. Formerly a member of the Brahmin caste, he was converted to Buddhism after hearing a sermon by the monk Aśvajit, and he attained enlightenment rapidly. He and his friend Mahāmaudgalyāna renounced the world at the same time. With the Buddha's approval, Śāriputra preached the doctrine, and he was considered by the Buddha to be second in command of the order. Texts depicted him as a paragon of humility, compassion, and patience.

SĀRNĀTH. A city six miles north of Benares that is sacred for Buddhists because it is the location of the Deer Park at which the **Buddha** gave his first sermon, an event called the "turning of the wheel of the dharma." Modern excavations have uncovered **stūpas**, temporary monasteries, statues of the Buddha, and an Aśokan pillar.

SARVĀSTITVĀDA. An early school of Buddhism whose name meant "everything exists" that split from the **Sthaviravāda** during the initial schism of the movement around the mid-third century BCE. More specifically, the school argued that **dharmas** (elements of existence) had real existence in the present, past, and future as causes of **karma**. Each constituent of reality (dharma) was real and possessed its own nature, even though each of the 75 (72 described as compounded and three uncompounded) changed, but it nonetheless also represented continuity. The school was strong in northwest India, even after being expelled at the **Council of Pāṭaliputra**. The school was famous for its ***Abhidharma*** texts in such works as the *Abhidharmakośa* of **Vasubandhu** and the *Mahāvibhāṣā*, a work that contributed to the name of its Kashmiri branch called the ***Vaibhāṣika***, whereas the Mūla-Sarvāstivāda or **Sautrāntika** school ws the name of the branch in Gandhāri.

SARVODAYA ŚRAMADĀNA. A movement that began in Sri Lanka in 1958 that followed Christian missionary models with minimal

grounding in Buddhist teachings in an attempt to create a better Buddhist society. The movement also borrowed from Gandhi, but gave his thought a Buddhist interpretation. For Gandhi, the term *sarvodaya* referred to the welfare or social uniting of all people, with the goal of building a righteous and just society. **A. T. Ariyaratna**, the movement's leader, reinterpreted Gandhi's term to refer to the awakening of everyone in an economic and moral sense.

Ariyaratna tied *sarodaya* to *śramadāna*, which meant for him work camps in depressed villages. From 1958 to 1966, hundreds of these camps were organized, with more than 300,000 volunteers participating. This was interpreted as a form of giving (***dāna***). The virtues of giving, kindly speech, and equality were reflected by workers who referred to each other as "brother" and "sister." Some features of Buddhism were reinterpreted, such as awakening, which became synonymous with awakening villagers to self-sufficiency and prosperity. This notion of awakening included the person, village, nation, and world.

SATIPAṬṬHĀNA SUTTA. A **Pāli** discourse about **meditation** that has been very influential during Buddhist history concerning the correct practice of mindfulness. It taught a meditator to focus and control successively his body, feelings, mind, and concepts, which were considered mental objects. The control of these four aspects led to calm that enabled a meditator to achieve insight (*vipassana)* and beyond that to **nirvāṇa**. The text appeared in the Pāli canon in long and short versions respectively in the ***Digha Nikāya*** (*Mahāsatipaṭṭhāna Sutta*) and the ***Majjhima Nikāya*** (*Satipaṭṭhāna Sutta*).

SATORI. Zen term signifying **enlightenment** or awakening. It has nothing to do with objective knowing because it was an intuitive insight into the nature of reality that was beyond conceptual modes of thinking and too profound an experience to be captured in language. *Satori* was often referred to as ***kenshō***, a seeing into one's true nature. Depending on the branch of Zen, the experience was grasped as gradual or sudden. After the initial experience, an aspirant was encouraged to deepen the experience because *satori* possessed degrees of depth. *See also* BODHI; WU.

SAUTRĀNTIKA. A Buddhist school that split from the **Sarvāstivādins** around 200 BCE over the emphasis on certain bodies of texts. The

Sautrāntika stressed the ***sūtras***, and they rejected the **Abhidharma** literature as the authoritative word of the **Buddha**. The two schools also differed about the actual existence of things. According to the Sautrāntika, the aggregates that constitute the self existed in a very subtle form that was reborn within a flux of time without duration. The school influenced the later **Yogācāra** school. There were some scholars who did not think that this school was ever one of the 18 early schools of Buddhism.

SENG-CHAO (374–414). A member of the **San-lun** school of Chinese Buddhism and a disciple of the translator **Kumārajīva**. He played a pivotal role adapting and introducing the philosophy of the school to a Chinese audience. He accomplished his task in some of the following books: *The Immutabilty of Things*, *Prajñā is Not Knowledge*, and the *Emptiness of the Unreal*. He covered such issues of time, causation, knowledge, and how things exist.

SESSHIN. An extend period of practice of intensive ***zazen*** (seated meditation) in **Zen** that occurs periodically to the exclusion of other types of normal behavior. *Sesshin* literally means "collecting the mind." The purpose of *sesshin* is to intensify practice to push the aspirant to the brink of exhaustion with the intention of triggering an enlightenment experience.

SHAMBHALA. A mythical paradise associated textually with the ***Kālacakra Tantra*** located in popular imagination someplace north of Tibet. In Sanskrit, the term suggested a source of happiness. Akin to a **Pure Land** on earth, it has been ruled by a succession of wise kings, and the final King Rudra Cakrin will emerge with his army from Shambhala and destroy the forces of evil before establishing a golden age. Some legends identified the evil forces as invading Muslims. Because of the current evil age, Shambhla has become invisible, but it will become visible with the final victory over evil. *See also* HEAVEN.

SHAN-TAO (613–681). Chinese **Pure Land** monk who was considered to be the third patriarch of the school. After his conversion from another unknown Buddhist school, he became an innovative figure in Pure Land Buddhism by emphasizing repeated recitation of

Amitābha's name and visualizing the Pure Land. Besides his work as an artist and his conversion efforts, he wrote a commentary on the *Amitāyurdhyāna Sūtra*. *See also* T'AN-LUAN; TAO-CHO.

SHAO-LIN MONASTERY. A Chinese Buddhist monastery founded in 496 CE during the Northern Wei Dynasty and located in Honan province. It was allegedly the location where **Bodhidhamra**, the first **Ch'an** patriarch, practiced meditating while facing a wall for nine years. The location was also associated with a style of martial arts traced back to Bodhidharma, who intended to introduce physical exercise to listless and tired monks.

SHEN-HSUI (606–706). A **Ch'an** monk credited with founding the Northern School and a disciple of the fifth patriarch, Hung-jen. According to the narrative of the *Platform Sūtra of the Sixth Patriach*, he lost a poetry contest to **Hui-neng** to determine the successor of the fifth patriarch. Many scholars thought that the account was strictly fictional. The Northern School was located in the areas of Ch'ang-an and Lo-yang, and it thrived for a short period before being eclipsed over the argument about gradual and sudden **enlightenment** with the latter position of the Southern School gaining favor. More recent research argues that Shen-hsiu left Hung-jen in 661 before the arrival of Hui-neng ten years later. More recent scholarship paints a picture of a monk highly honored by the royal court. After his death, he was denounced by a former student, Shen-hui (684–758), for not being true to the teachings of Ch'an over the issue of sudden or gradual enlightenment.

SHIH-T'OU HSI-CH'IEN (700–790). A Chinese **Ch'an** monk in the lineage of **Hui-neng** who was known as "stone head" because his residence was located on a large flat rock. His lineage gave birth to three of the traditional five houses of Ch'an. During his lifetime, he rivaled **Ma-tsu (709–788)** as the greatest living master.

SHIKANTAZA. A technical term in **Sōtō Zen** indicating just sitting in **meditation**. The term can be traced to **Dōgen Zenji (1200–1253)**, founder of the school, who stressed that sitting in meditation is enlightenment, even when an aspirant sits for the first time, because everyone possesses the **Buddha nature** prior to sitting in medita-

tion. Sitting in meditation enables an aspirant to manifest the Buddha nature already present.

SHIN ARAHAN. A Burmese monk who converted King Anawrahta (1040–1077) of Pagān to **Theravāda** Buddhism in 1044, although there exist different accounts about the precise details. Afterward, Shin Arahan assumed leadership over the monastic community of the country.

SHINGON SCHOOL. An esoteric school founded by **Kūkai (774–835)** in Japan in 816 at Mount Kōya. The school stressed ritual practices accompanied by **mantras** (sacred formulas), ***maṇḍalas*** (sacred diagrams), ***mudrās*** (hand gestures), and visualizations of the **Buddha**. These means enabled a person to experience directly his own **Buddha nature**, and it was considered a swifter process than former modes of practices. *See also* CHÊ-YEN; TANTRA; VAJRAYĀNA.

SHINKŌ SHŪKYŌ. A term in contemporary Japan that means literally "new religions." Recent 20th-century examples include **Sōkagakkai**, **Reyūkai**, Seichō no le, and **Risshō Koseikai**. Many of these recent movements stress the role of the laity and tend to reject the role of priests. They also tend to emphasize the importance of ancestors, and they have historical connections to Buddhism, Shinto, Christianity, or they may be independent developments.

SHINRAN (1173–1262). He established the **Jōdo Shinshū** (True Pure Land) sect in Japan that grew to be the largest sect in Japan. He was the son of a lower-level Kyoto aristocrat, received a Buddhist education, and joined the **Tendai** school, which he rejected after despairing about the possibility of salvation. Rejecting monastic life, he became a disciple of **Hōnen**, got married, started a family, and adopted the pejorative title "Bald-head," a term signifying monks who had broken the precepts without any sense of remorse. During the degenerate age in which he lived, he thought that it was impossible to perform a single good deed, which he equated with being self-centered and passionate. Because no one could perform an action to win salvation, he taught that a person must throw him/herself on the mercy of **Amida** and rely solely on the power of his saving grace.

Shinran's teaching motivated him to reject repeated chanting of Amida's name, rather he taught that a single sincere invocation was

sufficient for salvation. He stressed the necessity of faith that was composed of three elements: a sincere mind, trustfulness, and a desire for rebirth in the **Pure Land**, although the active cause of faith was Amida's name, which he equated with wisdom. Faith was ultimately a gift that was implanted in the mind of a believer by Amida, and to have faith was to realize the **Buddha nature**.

SHŌBŌGENZŌ. Title of a text composed by **Dōgen**, founder of the **Sōtō** school of **Zen** in Japan. The title could be translated as *The Eye and Treasury of the True Law*. The book consisted of 92 essays on a variety of topics related to monastic discipline and Zen philosophy. Dōgen composed the work late in his life in Japanese instead of classical Chinese, and it thus represented his mature thought on various subjects. In these essays he discussed topics from his non-dualistic position that everything is **Buddha nature**. His non-dualistic position possessed important implications for his grasp of seated **meditation**, being/time, and how a painting of a rice cake could satisfy a person's hunger. Dōgen's essays were provocative, insightful, and brilliant.

SHUGENDŌ. A Japanese term that meant "the way of cultivating experience," representing an ascetic lifestyle. This movement was originally independent, but it later became a subsect of **Tendai** or **Shingon**. It was founded by En-no-Ozunu (c. 635–701), who practiced asceticism and esoteric Buddhism on Mount Katsuragi and gained supernormal powers through his practice and power derived from nature. Closely related to this ascetic lifestyle are the *yamabushi* (those who lie down in the mountains), who strived to win freedom and acquire supernatural powers.

SHŪHŌ MYŌCHŌ (1282–1338). A **Zen** master of the **Rinzai** school who was also known as *Daito Kokushi*. He attained his original **enlightenment** under Kōhō Kennichi (1243–1316) when he heard someone reading a poem in a nearby room, but he would later deepen his enlightenment under Nampo Jōmyō (1235–1308), who adhered to a more strict Chinese style of Zen. Afterward, he led a life of seclusion for 20 years and begged for his sustenance under a bridge according to some sources. He was renowned as the founder of the Daitoku-ji in Kyōto and the author of capping phrases to **kōans**. These capping phrases are short utterances that complete the kōan.

SIDDHĀRTHA GAUTAMA. Sanskrit name of the historical Buddha born to King **Śuddhodana** and his wife Māyā, who died shortly after giving birth. *Siddhartha* meant "one whose aim is accomplished," and served as his personal name, whereas Gautama was his clan or family name. The dates of his life were disputed by scholars with early Western scholars using Sri Lankan historical chronicles offering dates of 563–483/84 BCE based on a dotted record method that reflected the marking of dots at the end of the rainy season retreat after the death of the Buddha on the Chinese translation of the commentary to the **Vinaya** texts and counting them, which has now been revised to 485–405 BCE. On the basis of material from the northern tradition of Buddhism, Japanese scholars argued for the dates of 466–386 BCE, while other Japanese scholars thought 463–383 BCE was more accurate.

The life of the Buddha was embedded in legend, and it has been difficult to determine the character of the historical Buddha. The **Pāli** canon contained some elements of his life narrative, and later biographies were composed long after his life, such as the ***Mahāvastu*** (Great Story) in the second century BCE, the ***Lalitavistara*** (Graceful Description of the Play of the Buddha) in the first century CE, and the *Buddhacarita* (Acts of the Buddha) by **Aśvaghoṣa** (second century CE). The narratives informed us of the Buddha's mother being entered on her right side by a white elephant in a dream, a miraculous birth given while standing holding the branch of a tree, the baby uncovered with impurities, the infant's seven steps and declaration that this would be his final birth, predictions of future greatness based on bodily marks, his comfortable and pleasurable early lifestyle, his seeing the four signs (an old man, a sick man, a corpse, and a monk), his renunciation of the world, his six-year practice of asceticism that almost killed him, his attainment of enlightenment and victory over the demonic **Māra**, his long teaching career, his insistence on and creation of a monastic order, death from tainted food, cremation of his body, and the distribution of his remains to various parties.

ŚIKṢĀSAMUCCAYA. A Sanskrit text composed by **Śāntideva** that could be translated literally as the *Compendium of Training*, consisting of three parts: 27 verses, commentary on the verses, and numerous quotations from prior **Mahāyāna** texts. The author's intentions were to focus on the moral/ethical conduct of a **bodhisattva** and Mahāyāna ideals. *See also* BODHICARYĀVATĀRA.

ŚILA. Term denoting moral conduct, as defined by steps 3–5 (right speech, behavior, and livelihood) of the **Eightfold Path**. The **Buddha** prescribed five precepts to guide a person to correct action: (1) do not kill or injure any living creature, (2) do not steal, (3) do not lie, (4) do not be unchaste, and (5) do not drink intoxicants. These precepts were not divine commandments; rather they were wise counsel. The Buddha added five more precepts specifically for monks and nuns: abstain from eating after noon, avoid music, dance, and dramatic performances; avoid perfume and body adornments; do not sleep on a high bed; do not handle gold or silver. The observance of these precepts brought blessed karmic results, whereas not practicing them brought the exact opposite results characterized by grief, pain, and misfortune. The Buddha intended to make clear that the path to **salvation** and moral/ethical development formed a unity. *See also* VINAYA PIṬAKA.

SKANDHA. Sanskrit term for the five heaps or aggregates that constituted a self. The root meaning of the term signified the trunk of a tree, the body of an elephant, or a bundle. A secondary meaning of the term connected it to the branches of a tree or the shoulder of a body, which were attached to something larger. The **Buddha** identified the five aggregates as (1) matter, (2) sensations or feelings, (3) perceptions, (4) mental constituents, and (5) consciousness. These five aggregates were constantly in a state of flux and gave the false illusion of a permanent self. The Buddha's analysis of the phantom self and its parts was intended to demonstrate that the self was a human construct, and it represented nothing that could be called a self or a soul. In the ***Milindapañha***, the monk **Nāgasena** responded to the king's question about the nature of the self by comparing it to a chariot, which was nothing more than an expression for a certain assembly of its parts and nothing substantial. The five aggregates were characterized by the three marks of existence: impermanence, non-self, and suffering. It was a person's love of these five heaps that kept him/her captive to the cycle of existence. *See also* ANĀTMAN.

SMALLER SUKHĀVATĪVYŪHA SŪTRA. A foundational text for **Pure Land** Buddhism of China and Japan. Although the longer version of the text claims that rebirth in the Pure Land is a result of

meritorious deeds plus **faith** and devotion to **Amitābha**, the shorter version of the text affirms that only faith and prayer are necessary. When a person is reborn in the Pure Land, that person is guaranteed the attainment of the stage of non-retrogression and eventual awakening. Sanskrit, Chinese, and Tibetan versions of the text exist with **Kumārajīva**'s version being the most trusted translation. *See also* LARGER SUKHĀVATIVYŪHA SŪTRA.

SŌJI-JI. A Japanese Zen temple founded by Keizan Jōkin (1268–1325) of the **Sōtō** school, which was considered the second most important temple of this school in the country with the primary temple being Eihei-ji. The Sōji-ji was formerly a **Hossō** temple. The temple became very influential under the leadership of Gazan Jōseki (1275–1363), who attracted many disciples who later spread its influence around the country as they established their own temples. It thus disseminated its type of Buddhism to rural areas. The temple instituted a periodic system of appointing abbots, which spread responsibility for the institution to more members. A fire in 1898 destroyed the temple, which was then rebuilt at Yokohāma, where it remains to the present.

SŌKAGAKKAI. *See also* NICHIREN SHŌSHŪ SŌKAGAKKAI.

SOMDET. This is a ceremony in Thailand that represents honoring of a monk, which is often held during the annual ordination of village youth. There are eight grades of titles with the lowest being *Somdet*. The honored monk is given a strip of silver, whose length depends on the degree of the title, inscribed with the names of the honoring village and the monk being honored. There is a procession during which the monk is carried on the shoulders of villagers to the site of an altar. Male villagers lie flat on the ground for the monk to walk over them. Those treaded upon earn merit and are cured of illness. At the altar, water is poured over the monk's head through a hollow piece of wood shaped like a water serpent. After being carried to the preaching hall and presented with eight articles of ordination, the monk replaces his wet clothing with dry robes and chants a blessing for all.

SON. Korean translation of **Ch'an/Zen**. This school of Buddhism began in Korea during the Silla dynasty (668–935) with the earliest transmission credited to Pōmnang, who traveled to China to study

with Tao-shin (580–651). The school was comprised of nine traditions called the "Nine Mountains," of which seven can be traced to the lineage of **Ma-tsu Tao-i** (709–788). These nine traditions were unified by **Chinul** (1158–1210) into the **Chogye** sect named after the mountain where the Sŏng-wang temple was located.

SONJONG. This was a major school of Korean Buddhism with the other school, Kyojong. Sonjong was known as the meditation school, but it actually represented a synthesis of certain aspects of Chinese Buddhism that included **Vinaya**, **Ch'an**, and **T'ien-t'ai**. The two major schools of Buddhism were the result of royal suppression by a succession of kings until the fourth king Sejong of the Yi dynasty reduced Buddhism to two major schools in the late 14th century.

SŌTŌ ZEN. A major Japanese school of **Zen** founded by **Dōgen** (1200–1253), who gained enlightenment in China under the tutelage of Ju-ching (1163–1228) of the **Ts'ao-tung** tradition of which Sōtō was the Japanese translation. Dōgen returned to Japan to establish his own temple first at Kōshō-ji monastery and later at Daibutsu-ji, which was eventually named *Eihei-ji*. Dōgen stressed seated **meditation** as the only practice that enabled a meditator to manifest his/her already present **Buddha nature** over the ***kōan*** method of the **Rinzai** school.

The Sōtō school's modest beginnings under Dōgen evolved into a major school after his death when it was led and expanded by his disciples Koun Ejō (1198–1280) and Tettsū Gikai (1219–1309), whose tenure as abbot caused a split in the monastic community concerning energy devoted to building projects and drifting away from Dōgen's ideals about the centrality of **meditation** and the addition by Gikai of **Shingon** esoteric rites and liturgies. The split was reconciled when Ejō returned as a compromise abbot. When Ejō died, dissension arose again over the selection of the next abbot, which Gikai thought was rightfully his position. After overt fighting occurred over the issue of esoteric rites for the protection of the country, Gikai fled with followers, and they flourished while those left at Eihei-je languished. Keizan Jōkin (1268–1325), a former disciple of Gikai, reconciled the two groups, and he reestablished Dōgen's vision of a pure Zen as the normative practice of the school. Keizan's Sōjiji temple gained status as the head temple of the order, and it acquired imperial recognition and patronage, which implied providing esoteric rites for the

aristocracy along with providing social services for ordinary people. The broad appeal of the Sōtō school helped it to become the largest Zen school.

ŚRADDHĀ. A Sanskrit term that meant "faith." In early Buddhism, faith had the connotation of trust or confidence in the teachings of the **Buddha**. It did not mean that your faith would save you. Salvific faith played a major role in later **Pure Land** schools.

ŚRĀMAṆERA. A Sanskrit term for a novice monk after taking lower ordination that is called "going forth" (***pravrajyā***). The novice's head is shaved, he receives three robes, and he is given a begging bowl. The novice stage is reserved for young aspirants who will be eligible to be fully ordained at age 20 or after meeting requirements for the probationary period.

ŚRĀMAṆERĪ. A female novice who follows the same regime as her male counterpart.

SRĀVAKYAYĀNA. Sanskrit term literally meaning "vehicle of the hearers," designating those individuals who hear the teachings of the Buddha and achieve release from the cycle of life. These individuals are distinguished from the **bodhisattvas**, who vow to save all sentient beings, and ***pratyekabuddhas***, who seek enlightenment and do not teach. From the **Mahāyāna** perspective, only the ideal of the bodhisattva is adequate because the other two types of religious aspirants are egotistical and self-centered.

STCHERBATSKY, FEDOR IPPOLITOVICH (THEODORE) (1866–1942). An early Buddhist scholar of Russian descent. He was born into an aristocratic family in Poland, where he studied Sanskrit, philology, and philosophy. He also made several trips to Mongolia to study with Buriat lamas. He published several significant studies, among which are: *Soul Theory of the Buddhists* (1919), *The Central Conception of Buddhist Nirvāṇa* (1927), and the two-volume *Buddhist Logic* (1930).

STHAVIRA. Sanskrit term for elder (*thera* in **Pāli**). The term was adopted by an early Buddhist group to distinguish themselves from the **Mahāsāṃghikas** (Great Assembly).

STOREHOUSE CONSCIOUSNESS. *See also* ĀLAYA-VIJÑĀNA.

STŪPA. Sanskrit term (*thūpa* in **Pāli**) for a memorial monument holding the remains of Buddhist holy persons and their relics. The term for a stūpa in Tibet is *chörten* or ***pagod*****a** in Thailand and Myanmar (Burma). Buddhist faithful make pilgrimages to stūpas in order to circumambulate and perform ***pūja*** (worship) services, which are considered an opportunity to acquire merit.

The origin of the stūpa is traced back to the **Buddha**, according to the *Mahāparinibbāna Sutta*, when he specified what should happen to his remains. Many of the important events of the Buddha's life are commemorated by stūpas, which evolved from a simple mount built on a square foundation, to a pillared structure, and to finally a complex structure constructed on the model of a ***maṇḍala*** (sacred diagram), such as the structure of **Borobuḍur** in Java. The *stūpa* dome is crowned by a three-ring spire, signifying the **Three Jewels** (Buddha, **Saṃgha**, and **Dharma**), and it is surrounded by railings that set it apart as a sacred area. The two major types of *stūpas* are the enlightenment and the descending divinity examples. The second type recalls a ***Jātaka*** tale in which the Buddha descents to teach his mother. **Mahāyāna** Buddhism introduces five or seven umbrellas, which are often a symbol of royalty or suggest the path to enlightenment. The five elements are represented by a multiple base.

SUBHŪTI. An enlightened being, although a minor figure in the early tradition, known for living in remote locations. He played a larger role in **Mahāyāna** texts as a primary interlocutor especially in the earlier wisdom literature, where he was depicted as a wise figure with an insight into emptiness.

ŚUDDHODANA. Personal name of the father of the historical **Buddha** who was a king, although more likely a tribal leader, of a small kingdom at the foothills of the Himalayas. A member of the warrior caste (*kṣatriya*), he governed from his capital of Kapilavastu. After the death of his wife, he married her sister **Mahāprajāpatī**, and he converted to his son's religion near the end of his life.

SUFFERING. It is a fundamental truth of the Buddha's teachings and represents the initial assertion of the **Four Noble Truths**: "all life is

suffering" by means of empirical observation. Suffering is a translation of the Sanskrit term *duḥkha* (*dukkha* in Pāli). Its root meaning is connected to the notion of pain, or metaphorically suggesting a bone joint out of place. Suffering is directly connected to impermanence and ignorant craving. When the Buddha connects suffering, impermanence, and the non-self doctrine, these three notions represent the three marks of existence. *See also* ANITYA; ANUŚAYA; ĀRYA SATYAS; ĀRAVA; DUḤKHA; EIGHTFOLD PATH; LAKṢAṆA; NIRODHA; PRATĪTYA-SAMUTPĀDA; SAṂSĀRA; SAMYOJANA; SKANDHA; TṚṢṆĀ.

SUKHĀVATĪ. Name of the **Pure Land** located in the West and governed by **Amitābha**. The Pure Land was the desired destination of members of the sect. The land was described as a place of many jewels, diamond bodies, fragrant odors, various beautiful birds, sweet sounds, countless lotus flowers, and a place lacking pain and suffering. The emphasis on jewels and hard substances, such as diamonds, reflected a low opinion of organic matter, which was perishable and impure, whereas jewels were durable and pure. The teachings of the **Buddha** were heard everywhere, and a person simply needed to wish for anything that he/she wanted. The delights of the Pure Land were not ends in themselves, but they were merely a means to the goal of **enlightenment**. Therefore, residence in the Pure Land was neither an equivalent nor a substitute for **nirvāṇa**, although those residing in the Pure Land were assured that they would eventually attain enlightenment. *See also* CHING-T'U; JŌDO SHINSHŪ; JŌDO SHŪ; LARGER AND SMALLER SUKHAVATĪVYŪHA SŪTRAS.

ŚŪNYATĀ. Sanskrit term that means "emptiness, voidness, or suchness." The term is used in early Buddhism within the context of the doctrine of non-self (***anātman***) to demonstrate that the five aggregates (***skandhas***) lack a permanent self or soul. It is an essential notion in most schools of **Mahāyāna**. The term comes from a Sanskrit root (*sui*) meaning "to swell like an inflated balloon." Its Sanskrit etymology does not suggest that emptiness is a thing; it is neither something that a person can point to and say there it is, nor is it something that one can grasp and hold in one's hand. To assert that entities are empty means that they lack inherent existence or essence. It also implies that everything is empty of self-being and represents

mere appearances and nothing permanent. It is the ultimate reality (*dharmadhātu*) or truth. Different Mahāyāna schools define it according to their own philosophical positions.

SUPERNORMAL POWERS. *See also* ABHIJÑĀ.

ŚŪRAṄGAMA-SAMĀDHI SŪTRA. An important **Mahāyāna** work that can be translated as *The Text of the Concentration of Heroic Progress*, and was preserved in a Chinese translation by **Kumārajīva** from the fourth century. Also, a Tibetan version of the text dates from the ninth century. Concentration (***samādhi***) means fixation on a single point, which suggests limitlessness, much like a liberated hero.

SŪTRA PIṬAKA. Sanskrit equivalent to the **Pāli** *Sutta Piṭaka*, which refers to the basket of discourses in the literary canon believed to be sermons given by the historical **Buddha**. These discourses were orally transmitted for decades until finally being written down from the memories of those monks present at the teachings. The four major divisions of this body of literature are ***Digha*** (long discourses), ***Majjhima*** (middle-length discourses), ***Saṃyutta*** (linked discourses), and ***Aṅguttara*** (gradual discourses). The Sanskrit basket or *Āgamas* included corresponding discourses respectively: *Dīrgha*, *Madhyama*, *Saṃyukta*, *Ekottara*. The Pāli cannon added a fifth body of discourses, namely the ***Khuddaka*** (minor). Although the Pāli canon was allegedly compiled at the first **Council of Rājagṛha**, the **Mahāyāna** canon was more open because it accepted texts linked to the Buddha. Although composed at a later date by both anonymous and identifiable authors, such texts still commanded authority. *See also* TRIPIṬAKA.

SUZUKI, DAISETZARO (1870–1966). A Japanese scholar of **Mahāyāna** Buddhism and especially **Zen**, who did much to introduce Zen to the West. He was born in Kanazawa, and at age six his father suddenly died, leaving him and his mother in a difficult situation. At 21 years of age, he entered the Tokyo Semmon Gakkō, but he left before completing his studies to enter a Zen temple (Engakuji). After his first instructor (Imakita Kōsen) died in 1892, he studied with Shaku Sōen (1859–1919), under whom Suzuki gained **enlightenment** in 1895, while also studying informally at Tokyo Imperial

University. He accompanied his teacher as a translator to the **World Parliament of Religions** in Chicago in 1893, when he encountered **Paul Carus**, an author and editor of Open Court Publishing Company in LaSalle, Illinois. From 1897 to 1909, Suzuki lived and worked in the basement of Carus' home. Suzuki returned to Japan, and he married Beatrice Lane in 1911 at age 41 before retuning to America in 1936. Suzuki worked as an English professor at Gakushūin in Tokyo and later as a professor of philosophy at Ōtani University in Kyoto. He also founded an English-language journal *Eastern Buddhist*. Suzuki spent the war years in Japan, where he composed works supporting the militarism of the government because he later confessed that he feared that his books would be banned. His wartime writings influenced young Japanese males to join the military, and they reacted negatively to Suzuki after the war. After World War II, he returned to America, and lectured at various universities. During his productive career, he translated the Mahāyāna text *The Laṅkāvatāra Sūtra*, and he published studies on Zen, such as *Outlines of Mahayana Buddhism*, *Manual of Zen Buddhism*, *Essays in Zen Buddhism*, *Introduction to Zen Buddhism*, *The Training of the Zen Buddhist Monk*, *Zen and Japanese Culture*, *Shin Buddhism*, and *On Indian Mahayana Buddhism.*

SUZUKI SHŌSEN (1579–1655). He was a Zen master who early in his life served as a soldier in the army of Tokugawa Ieyasu (1541–1616) while taking time to engage monks in dialogue. He was self-ordained in 1620, but he would later receive full ordination in Nara. He petitioned the government to cease executing females from families of condemned criminals because it spread negative **karma** for the country. He also opposed the missionary efforts of Christians, which motivated him to compose *Ha Krishitan* (Against the Christians), because he wanted to have Buddhism embraced as the national religion.

SUZUKI, SHUNRYU (1904–1971). He followed his father's example as a **Sōtō Zen** priest becoming a disciple of a student of his father. After his education, he became a full-time monk, married, and became a student of Kishizawa Rōshi. After his wife died in 1951, leaving him with four children, he remarried and accepted a position to lead the San Francisco Zen Center in 1961. He turned this center into a model institution before turning it over to an American, Richard Baker

Rōshi. During his tenure in San Francisco, he published a popular text *Zen Mind, Beginner's Mind* for novices.

SVABHĀVA. A technical Sanskrit term that meant "self-existent, own-being, or self-being," which suggested the intrinsic nature of something. In the **Abhidharma** texts, it referred to a unique characteristic or mark (***lakṣaṇa***) of a thing that enabled it to be differentiated and classified. By isolating the self-existent nature of a thing, a list of real existents could be created, and it became possible to accept their reality as elements (dharmas) that constitute the world. The **Mahāyāna** school undermined this position by claiming that there was not a self-existent thing because all things depended on something else for their existence. Thus, all that a person encountered within the conventual world lacked self-existence, which was affirmed to be the nature of things. If all elements within the world were without substantial reality, it was possible to conclude that they were empty (***śūnyatā***).

SVĀTANTRIKA. A subdivision of the **Mādhyamika** school established by **Nāgārjuna** and his negative dialectic and reduction of opposing views to absurdity, which this school countered with independent (*svātantrika*) argument. This break from Nāgārjuna's method was led by **Bhāvaviveka** (c. 500–570 BCE), who was influenced by the Buddhist logician **Dignāga**, who argued that it was possible to gain an accurate insight into reality because logical arguments could provide certainty about the truth, and an insight acquired by **enlightenment** could create new meaning.

– T –

TA-HUI TSUNG-KAO (1089–1163). A Chinese **Ch'an** monk who was best remembered for defining and distinguishing the approach of the **Lin-chi** lineage from the **Ts'ao-tung** school. Ta-hui was opposed to silent meditation, and he favored a more active and energetic type of practice using **kōans**, which created doubt that led to enlightenment after removing uncertainties.

TAI-HSÜ (1889–1947). Chinese Buddhist reformer who attempted to modernize the religion because he was dismayed at the state of

Buddhism with its emphasis on performing rituals, poor educational preparation of monks, and monastic disunity. He stressed improving life within the world rather than trying to gain entrance into the **Pure Land**. The results of his reforms were mixed at best, although his educational efforts were probably the most successful with the establishment of seminaries and a more modern curriculum of language study, literature, and science. He established a magazine *Hai Ch'ao Yin* (Sound of Ocean Tides) to promote a this-worldly Buddhism. He also created conferences for the exchange of ideas among Buddhists. In 1928, he toured Europe and America unsuccessfully, although he was hailed as a hero in China because of the attention that his tour sparked. In 1929, Tai-hsü organized the Chinese Buddhist Society with the intention to unite various schools.

TAISHŌ SHINSHŪ DAIZŌKYŌ. A collection of East Asian Buddhist scriptures compiled and redacted between 1924 and 1932. It was sometimes called the *Taishō*, for short. The collection consisted of 85 volumes holding 2,920 texts, and has become a standard primary source for Buddhist scholars.

T'ANG DYNASTY (618–907). A period of Chinese history marked by political unity, economic prosperity, great creativity in the arts and literature, and expansion of Buddhism. The period was also characterized by usurpation of the throne by the infamous Empress Wu Tze-t'ien (an ardent supporter of Buddhism), the Lu-shan rebellion of 755 that exerted considerable economic strain on the government from which it never recovered, the persecution of Buddhism in 845, at which time countless monks and nuns were laicized or killed, monasteries were looted and razed, and some of the more intellectual schools were eclipsed by **Ch'an** and **Pure Land** schools.

T'AN-LUAN (476–542). He was a central Chinese Buddhist **Pure Land** advocate, who began his monastic career as a scholar. While searching for a Taoist method to gain immortality, he met the Indian missionary **Bodhiruci**, who converted T'an-luan to the Pure Land school, giving T'an-luan a reputation as the first patriarch of the school. He wrote important commentaries on the Pure Land texts giving the school a more theoretical foundation. His thought was

shaped by the constant internecine warfare in the north, his own ill health, and acceptance of Buddhist history as a gradual decline, which caused him to stress the need for relying on the power of another. He also emphasized the necessity of worship, reciting the name of **Amitābha**, vowing to be reborn in the Pure Land, visualizing the place, and gaining merit in order to transfer it to other sentient beings. *See also* SHAN-TAO; TAO-CHO.

TANTRA. The term is derived from a verb meaning "to weave," and when used as a noun it means "thread." In the Buddhist context, what is implied involves a weaving together of **nirvāṇa** and ***sammṣāra*** (rebirth), male and female, and wisdom (***prajñā***) and skillful means (***upāya***). What appear to be dualities are really non-dual. In Tantric Buddhism of Tibet, the sexual union of male and female deities is called *yab-yum* (literally, father and mother), which symbolizes the highest truth.

The precise origins of Tantra are obscure, but it is highly probable that it emerged from cult groups in different regions of India that were centered in a particular text and/or *siddha* (perfected one). The first clear evidence of Buddhist *siddhas* dates to the eighth century. With its sexual and erotic imagery, Tantric literature is inherently disestablishing because of its direct challenge to established Buddhist institutions and moral values. The literature is secret, obscure, and deceptive, and its genuine meaning is buried within the text. This radical new literature is wedded to already established modes of thought associated with the **Mādhyamika** and **Yogācāra** schools, which gives it the authenticity and authority that it needs to convince conservative members of the monastic community.

This literature is classified as (1) Kraal Tantra, (2) Carya Tantra, (3) Yoga Tantra, and (4) Anuttarayoga Tantra. The last type is further classified by the **Nyingmapa** school into three categories: (1) Mahayana, (2) Anu yoga, and (3) Atiyoga. Earlier and influential examples of Tantric literature dating around the seventh century are the ***Guhyasamāja Tantra*** and the ***Hevajra Tantra***. These texts and others stress the practice of **meditation** and ritual. *See also* CHEN-YEN; KĀLACAKRA TANTRA; SHINGON; VAJRAYĀNA.

TAO-AN (312–385). An accomplished early Chinese Buddhist literary scholar who performed important textual critical work that helped to

distinguish genuine texts from the perspective of a Buddho–Taoist because he used Taoist terms to translate Buddhist notions. He published the earliest bibliography of Buddhist texts in China called the *Tsung-li chung-ching mu-lu* (Comprehensive Catalogue of Sūtras) from the Han dynasty to 374. He pushed for a uniform monastic code while also writing commentaries on existing texts. Moreover, he helped to organize a cult around the **bodhisattva Maitreya**, a messianic Buddha expected to arrive in the near future.

TAO-CHO (562–645). A leader of **Pure Land** Buddhism who followed his master **T'an-luan** (476–542), and who believed that he was living during the final age when people could not save themselves by their own efforts. Tao-an advocated reciting the name of A-mi-t'o (**Amitābha**), and he taught that people should throw a dried bean into a basket after each utterance. The only work of his that survives is the *An-lo-chi* (Collection of Essays on the Pure Land), a work that defends the Pure Land school from criticism leveled against it especially by the **Ch'an** school. *See also* SHAN-TAO.

TAO-HSÜAN (596–667). Chinese monk and founder of the **Lü-tsang** (School of Discipline), which was focused on strict adherence to monastic rules and regulations. There were many competing ***Vinaya*** texts translated into Chinese that disagreed with each other. Tao-hsüan chose the version by the **Dharmaguptaka** school, which was called the "Vinaya in Four Divisions," as the most practical for the Chinese context, and he composed a commentary on this *Vinaya* to assist others. In addition to his commentary, he wrote *Hsü kao seng chuan* (Continued Biographies of Eminent Monks), which included the first biography of the **Ch'an** patriarch **Bodhidharma**. In 754, the school was transmitted to Japan by Chien-chen (Ganjin), where it became the **Ritsu school**.

TAO-SHÊNG (360–434). Chinese Buddhist scholar and translator, who worked at Mount Lu under Lu-shan Hui-yüan (334–416) eventually moving to the capital of Ch'ang-an, where he worked with **Kumārajīva** (343–413). Tao-sheng played an instrumental role by turning negative Indian Buddhist notions into positive ideas as evidenced by his advocacy of the universal feature of **Buddha nature**, which meant that everyone could attain awakening. A disagreement over the interpretation of a passage on this topic in the ***Nirvāṇa Sūtra***

led to his expulsion from **Ch'ang-an**, but he was later vindicated and restored to his former position after a newer translation supported his interpretation. He also advocated sudden **enlightenment** over the gradual approach to awakening, and he rejected **Pure Land** promises of a heavenly paradise and rewards.

TĀRĀ. A Tibetan Buddhist female **bodhisattva** and goddess figure who was conceived to be a savioress for people who turned to her for assistance with their problems. She has been closely associated with the bodhisattva **Avalokiteśvara** (Chenrezi in Tibetan), a compassionate figure, to the extent of being considered an emanation of his. According to one account, she was born from his tears shed at the suffering of humanity. Tārā appeared in various colors with white and green being rather common, and there were references to 21 Tārās that were often portrayed seated on a lotus flower. Each of these figures possessed a different function related to relieving suffering, illness, and avoiding disasters. Tibetans invoked her **mantra**: *om tāre tutāre ture svāhā* (Praise to Tārā, Hail).

TĀRANĀTHA (1575–1634). An honorary title for Kūnga Nyingpo, who was a member of the Tibetan Buddhist Jonangpa school and historian of Buddhist thought with his *Doctrinal History of India* (rgya-gar chos-byung) that dated to around 1608. He also spent 20 years as a Buddhist missionary in Mongolia.

TARIKI. A technical Japanese term that means "other power," which is derived from the Chinese term *t'a li*, which refers to relying on the power of Amida (**Amitābha**) for a person's salvation. This term is often juxtaposed with its opposite self power ***(jiriki)*** that is conceived as a hopeless approach that is egotistical during a period of the decline of the **dharma** (teaching) from the perspective of the **Pure Land** school.

TATHĀGATA. Sanskrit term that can literally mean contradictorily either "thus come" or "thus gone." It is often used as an epithet for the **Buddha** or **bodhisattva**. It refers to the attainment of **enlightenment**.

TATHĀGATA-GARBHA. A technical term in **Mahāyāna** Buddhism meaning "embryonic **Buddha**" or "womb of the Buddha." It is something that everyone possesses that makes it possible for everyone to

attain Buddhahood. The notion plays an important role in **Yogācāra** thought where it is associated with the storehouse consciousness. Several Mahāyāna texts discuss the notion along with a treatise by Sthiramati or Maitreyanātha entitled *Ratna-gotra vibhāga*.

TATHATĀ. A **Mahāyāna** term meaning "suchness or thusness" and used as a synonym for enlightenment. Suchness represents the true nature of reality beyond conceptual thought. It is often equated with emptiness (***śūnyatā***), and it thus expresses the true nature of all appearances.

TAUNGYON FESTIVAL. A national **festival** in Myanmar (Burma) focused on the indigenous *nat* (spirit) cult held at the end of August that is a celebration of two brother nats. The festival is characterized by overindulgence in food, drink, gambling, and deviant sexual behavior. Many villagers dance to entertain, soothe, and calm the *nats*. The *nat* participates in the festival when a dancer wearing a *nat* costume personifies it. On the fifth day of the festival, a hare-offering ceremony occurs, and ends with the destruction of a *nat* tree, whose pieces are taken by participants because they are believed to bring good luck. Buddhist monks play no role of any consequence in this festival.

TENDAI. A Japanese school founded by **Saichō** (767–822) after studying with its Chinese equivalent, the **T'ien-t'ai** school, during the eighth century, and like the Chinese school Tendai accepted the ***Lotus Sūtra*** as its basic text. Nonetheless, the Japanese school became eclectic by combining doctrine, scripture, and popular esoteric rituals along with elements from other schools, such as **Zen** and **Pure Land**. The school became very wealthy and powerful, and it tried to eliminate competition by using club-wielding and torch-carrying warrior monks (*sōhei*) to destroy competing temples or to intimidate others. After the school became powerful, it fell into decay and became corrupt, but it was revived by **Ryōgen** (912–985), although decline set in again after his death. Other schools were begun by former Tendai monks. The school's center on Mount Hiei was destroyed by the warlord Oda Nobunaga in 1571, but it was restored after his assassination. Eventually, Tendai was eclipsed by other Japanese schools of Buddhism.

TENJUR (BSTAN-GYUR). The second part of the Tibetan canon consisting of treatises authored by individual authors. Because it

does not contain the specific words of the Buddha, it is considered more semi-canonical. It consists of 64 texts, 86 commentaries on the tantras, and 137 volumes of **sūtra** commentaries.

TERMA. Tibetan term for hidden treasures in the form of texts. They were believed to be hidden during the First Diffusion of Buddhism into Tibet by **Padmasambhava** with the intention that they would be discovered at a later date by treasure finders (*tertöns*). The treasures were protected by spells from discovery by other people. Thus, the ***terma*** phenomenon built the possibility of periodic revival into Tibetan Buddhism, according to the beliefs of the **Nyingma** school. Numerous **Mahāyāna** texts in Indian were also claimed to be discovered at the right time.

THANGKA. Tibetan scroll painting depicting holy figures, deities, and episodes from the Buddhist tradition. These colorful paintings are executed in a variety of styles. They are used to adorn temples and homes.

THERAGĀTHĀ. A body of poetry composed by monks that is located in the eighth book of the ***Khuddaka Nikāya*** of the ***Sutta Piṭaka*** of the **Pāli** canon, which allegedly date to the lifetime of the **Buddha**. The verses express narratives of the monk's life and religious experiences, and they are called *Verses of the Male Elders*. There are 264 poems composed by 259 elder monks. In the sixth century, Dhammapāla wrote a commentary on the poems that can be found in the *Paramatthadīpanī.*

THERAVĀDA. The name for a major school of Buddhism that means "teaching of the elders" that is the predominant form of Buddhism in Sri Lanka, Burma, Laos, Thailand, and Myanmar (Burma). They are the custodians of the first complete collection of Buddhist scriptures in a single language. The school represents the only surviving school of so-called **Hinayāna**. It traces its origins back to the mission of **Mahinda**, a son of King **Aśoka**, to Sri Lanka and the **Sthavira** school prior to its split from the **Mahāsammghikas**, although it also possesses similarities to the **Vibhajjavādins**, according to Aśoka the most orthodox group at the **Council of Pāṭaliputra**. The Theravāda school is characterized by its orthodoxy, conservatism, and adherence to the **Pāli** canon.

THERĪGĀTHĀ. Literally, this means "verses of the elder nuns," which constitutes the ninth book of the ***Khuddaka Nikāya*** of the ***Sutta Nikāya*** of the **Pāli** canon. There are 71 nuns represented among the 73 poems that relate their religious experiences and life stories, which makes this collection of verse very similar to its male counterpart the ***Theragāthā***, although the male poems are generally longer. This collection is also commented upon by Dhammapāla around the sixth century in the *Paramatthadīpanī.*

THREE JEWELS. *See also* TRIRATNA.

THREE REFUGES (TRIŚARAṆA). They are identified as the **Buddha**, **Dharma**, and **Saṃgha**. A layperson, monk, or nun takes refuge by repeating the following formula three times: "I go to the Buddha for refuge, I go to the Dharma for refuge, and I go to the Saṃgha for refuge." It is a formula repeated by novices entering the monastic order, and it is an easy practice for the laity that does not disrupt their life and enables a person to enter the path of Buddhism. Metaphorically, refuge is a cave that protects a person, and it enables them to destroy fear, afflictions, and suffering. It also gives rise to pure thoughts. The Buddha is the more archaic form of refuge with the Dharma and Saṃgha deriving their status from the Buddha. By becoming a refuge for others, the Buddha demonstrates his compassion for the suffering of others. A person can take refuge with the Buddha in four ways: self-surrender, accepting the triple refuge as one's highest goal, becoming a student or disciple, and prostrating oneself. By learning and living one's life according to the Dharma, a person gets support from it, whereas the Saṃgha functions as a support for the individual and community.

TIBETAN BOOK OF THE DEAD. *See also* BARDO THÖDOL.

T'IEN T'AI. A Chinese school founded around the late sixth century by **Chih-i** (538–597), although he was considered by the school to be its third patriarch after Hui-wen (c. 550–514) and Hui-ssu (515–577), who grounded the school on the ***Lotus Sūtra***. The school derived its name from a mountain that was the site of its head temple in Chekiang Province. Chih-i attempted to make sense of the many Buddhist texts, contradictions between texts, and their doctrinal differences translated into

Chinese. He thus created a five-fold historical outline: the Avataṃsaka period witnessed the **Buddha** teach after his enlightenment in a state of ecstatic beatitude that lasted only three weeks because people could not understand the Buddha's message; the Āgama period lasted 12 years with the Buddha teaching the **Four Noble Truths** and **dependent origination**, but he did not teach the full truth; the Vaipulya period lasted eight years, during which the Buddha did not teach the full truths of **Mahāyāna**, but he did teach about the superiority of the **bodhisattva**; a period lasting 22 years involved teaching about the **Prajñāpārimitā** and its doctrine of emptiness; and finally the *Lotus Sūtra* that occurred during the final eight years of the Buddha's life, at which time he taught about the absolute identity of opposites and that all paths unite in a single vehicle (*ekayāna*).

Chih-i also taught the doctrine of the threefold truth: emptiness, conventional or temporary existence, and the middle, which meant that things were both empty and existent. In other words, although particular things remained distinct, they were identical on the basis of their common emptiness. This meant that the truths were non-dual and that reality was an integrated unity. It was possible to know this unity by means of the threefold meditation that represented the practical side to the threefold truth, and it enabled one to attain insight into the true nature of reality by contemplating: emptiness, conventional existence, and the middle, which also coincided with the three kinds of cessation.

The doctrine of 3,000 realms elaborated the notion that all things formed a unity because in one instant of consciousness one knew 3,000 realms, which indicated two aspects: the interconnection of all things and the ultimate unity of the entire universe. This entire unity within reality was called mind. It was the goal of an aspirant to discover this for himself. The school experienced periods of success and decline, such as the persecution in 845 that destroyed its temple complex. It was eventually transported by **Saichō** to Japan.

TILOPA (989–1069). An Indian **mahāsiddha** of tantric inclination who passed the ***mahāmudrā*** (great seal) doctrines to his disciple **Nāropa**, who incorporated his teachings in the Six Dharmas of Nāropa, before he took these teachings to Tibet. Tilopa's name reflected his probable former occupation that could be literally rendered "crusher of sesame" for its oil. He was described as almost nude and acting crazy.

TI-LUN. Name of a Chinese school and text on which the school was founded that was entitled *Shih-ti ching lun* (Treatise on the Scripture of the Ten Stages). This text was a commentary by **Vasubandhu** on the *Daśabhūmika Sūtra.* This commentary sparked interest in the ***Avataṃsaka Sūtra*** that had been translated by **Buddhabhadra** around 420. Eventually, the school was absorbed into the **Hua-yen** school during the **T'ang dynasty**.

TORMA. A Tibetan term that literally means "something cast out." It is specifically a cake made of barely flour that is decorated with colored butter used for ritual purposes and scattered for birds and animals to eat after the ceremony. The torma is shaped according to ritual requirements. They are offered to different beings and for various purposes. At the conclusion of the rite, participants may eat the *torma* because it has been empowered, and this is a way for participants to share in the power.

TRIKĀYA. Sanskrit term that literally meant "three bodies." It was a doctrine found originally in the **Sarvāstivāda** school and various **Mahāyāna** texts, but it owed its systematic formation to the **Yogācāra** school. The first body was the ***nirmāna-kāya*** (body of transformation), which referred to the historical **Buddha**, and it represented him as a manifestation of the absolute within the world. The second body was that of bliss or enjoyment (***saṃbhoga-kāya***), which stressed the Buddha's appearance as a deity and was often identified with **Amitābha**. The final body was the ***dharmakāya*** (body of law or essence). Because this was considered a cosmic body, it was often referred to as the **Ādi Buddha**, or primeval Buddha, and it permeated the universe. Because the third body was the ultimate body, the other bodies were emanations of it, which suggested that they were less real or mere emanations of the third body.

This doctrine meant that the Buddha was singular and not three; it was just that the three bodies represented three aspects of one Buddha. The Yogācāra school equated the *dharmakāya* with the ***tathāgata-garbhā***, which was also synonymous with the storehouse consciousness, giving the school a nondualistic position. The three-body doctrine was also associated with an aspirant's spiritual progress culminating with the awareness of the third body.

TRILAKṢANA. Sanskrit term meaning "the three marks of existence," which is identified as impermanence (***anitya)***, suffering (***duḥkha***), and non-self (***anātman***). These three marks are interrelated.

TRILOKA. This means the three worlds: desire (*kāma-loka*), form (*rūpa-loka*), and formless (*ārūpya-loka*) of the Buddhist worldview. In the lowest world of desire, humans live in a realm subject to rebirth and suffering.

TRIPIṬAKA. Sanskrit term that literally meant "three baskets" of Buddhist texts. A basket suggested a container used to hold items. What needed to be contained in these baskets were the original orally preserved teachings of the Buddha that were written at the **Council of Rājagṛha** in 486 BCE, according to tradition, although internal textual evidence suggested a long evolution of the texts. The three baskets were: ***Sūtra Piṭak*a** (Basket of Discourses), ***Vinaya Piṭaka*** (Basket of Monastic Discipline), and ***Abhidharma Piṭaka*** (Basket of Additional Teachings). The teachings of the Buddha were called ***āgama*** (literally, that which has been transmitted). The third basket or *Abhidharma Piṭaka* was added to the initial two baskets around the second century BCE.

Before these collections were written, oral reciters preserved them by means of memorization, each specializing in a particular subject matter. Each of the 18 early schools preserved its own version of the canon, but the only surviving rendition in a single language was that of the **Theravāda** school. Fragments of some passages, Chinese, and Tibetan translations were all that remain of versions by other schools. While the early schools believed the canon to be closed, **Mahāyāna** schools kept it open for the introduction of new texts.

TRIRATNA. Sanskrit term meaning "three jewels" or "three gems." They are identified as the **Buddha**, **Dharma**, and **Saṃgha**. The first jewel refers to the historical Buddha, who attained enlightenment and taught others. The second jewel refers to the fundamental teachings of the Buddha acquired by him on his quest for liberation. The third jewel is the monastic community that the Buddha established during his life. The three jewels represent the core of Buddhist religiosity, and they are often called the *three refuges* (***triśaraṇa***).

TRIŚARAṆA. *See also* THREE REFUGES.

TṚṢṆĀ. A Sanskrit term for ignorant craving or desire (***taṇhā*** in Pāli) that causes suffering. As the second of the **Four Noble Truths**, it is subdivided into three forms: (1) sensual craving (*kāma-tṛṣṇā*), (2) craving for existence (*bhava-tṛṣṇā*), (3) craving for non-existence (*vibhava-tṛṣṇā*). These three types of craving are not the most immediate cause of suffering because it must be grasped within the context of the entire cycle of causation expressed in the doctrine of dependent origination (***pratītya-samutpāda***). The cure for craving is the attainment of **nirvāṇa**, and the medicine is the **Noble Eightfold Path**.

TRUNGPA, CHÖGHAM (1940–1987). He was identified as an incarnation of the Trungpa lama of the **Kagyüpa** school of Tibetan Buddhism, who studied at Oxford University and established a **meditation** center in Scotland, Samyé Ling. After suffering a permanent injury in an automobile accident, he renounced his monastic vows and became a lay teacher of Buddhism. In 1969, he moved to America, where he established a meditation center in Vermont and published *Meditation in Action.* During the 1970s, he established the Naropa Institute in Boulder, Colorado, that combined meditation with traditional Western studies. In 1977, he also founded Shambhala, a training center for the general public that offered meditation programs. Moreover, he published *Cutting through Spiritual Materialism*, *Shambhala: The Sacred Path of the Warrior*, *The Myth of Freedom*, and other works.

TS'AO-TUNG SCHOOL. The Chinese **Ch'an** school founded by **Tung-shan Liang-chieh** and **Ts'ao-shan Pen-chi**, whose names were adopted from local mountains. After four generations of disciples, the school ceased to exist, although it continued under the leadership of Yün-chü Tao-ying (d. 902). It was brought to Japan by **Dōgen Kigen** (1200–1253) where it became the **Sōtō** school. The teachings of the two founders was summarized by the Five Ranks, which embodied a realization about the interrelationship between the absolute and phenomena, concluding in a nondualistic viewpoint. This school emphasized sitting in meditation to attain what was called "silent illumination."

TSONG KHAPA (1357–1419). A major figure in the history of Tibetan Buddhism who studied with several schools before founding the **Gelukpa School** (School of the Virtuous) that represented the reformed "Yellow Hat School," in distinction to the unreformed "Red Hat School," indicative of the colored hats worn by monks. The lineage of the **Dalai Lama** derived from this reformed school along with the highest monastic degree of *Geshe*. Tsong Khapa revived the **Prāsaṅgika** school of **Mādhyamika** philosophy by grasping the theory of the two truths in both an epistemological and ontological way. This meant that an object like a jar possessed a conventional reality for both an enlightened being and an ordinary person, whereas emptiness of any inherent existence of the jar was its ultimate reality. Thus, he insisted that emptiness existed on the conventional level, even though it was not a conventional or absolute reality. Tsong Khapa expressed his thought in numerous books, such as *The Great Stages of the Path* (Lam-rim Chen-mo), *Stages of Mantra* (sngags-rim), and many others.

TSUNG-MI (780–841). A Chinese monk considered the fifth and final patriarch of the **Hua-yen** school. Before he took the civil service exam for government employment, he encountered a **Ch'an** monk Tao-yüan who convinced him to join the order. A year later, he converted to the Hua-yen school after reading a commentary of the *Hua-yen ching* by Ch'eng kuan (738–820). As his fame spread, he was invited to give lectures to the imperial court, and he received many honors from the emperor. In his scholarly writings, he criticized the Ch'an school for rejecting scriptures and doctrine, and he wanted to replace them with a theory of doctrine and **meditation** leading to the same goal. He also got involved with the controversy over sudden and gradual **enlightenment** by attempting to reconcile the positions of the northern and southern branches of Ch'an. He argued that sudden awakening needed to be cultivated by continued gradual practice.

Tsung-mi played an essential role in shaping the Sung dynasty conception of the Ch'an lineage because he was the first person to recognize and identify the different Ch'an groups as extended clans with their roots in Bodhidharma. His synthetic method viewed the various traditions as wrong for making their respective positions absolute, although he did think the whole of the different traditions were valid.

TULKU (SPRUL-SKU). A Tibetan term that meant literally "emanation body," a reference to lineage teachers who reincarnated themselves on earth, a notion that was originally developed by the Karmakagyü lineage in the 13th century before it spread to other schools. The belief that teachers were reincarnated helped to maintain lineage continuity, preserve doctrine, and promote monastic perpetuity. The **Dalai Lama** was the most famous reincarnation of this tradition.

TUNG-SHAN LIANG-CHIEH (807–869). Co-founder of **Ts'ao-tung** school of Chinese **Ch'an** along with his disciple Ts'ao-shan Pên-chi (840–901). His name derives from a mountain where he served as abbot of a temple. He developed the "dialectic of the five ranks:" (1) the noumenal hidden under the phenomenal; (2) the phenomenal pointing to the noumenal; (3) the noumenal entering consciously into the phenomenal; (4) the two arriving at a harmony; and (5) reaching the heart of the harmony. These five positions indicated stages or degrees of enlightenment, which arrived in stages, and the purpose of the dialectic of the five ranks was to identify these stages. This school advocated quiet meditation as the way to enlightenment, and it thus rejected the mind-shattering techniques of **Lin-chi**. The Japanese monk **Dōgen** took this school to Japan where it became the **Sōtō** school.

TUN-HUANG. Location of famous caves in northwest China in a desert area on the Silk Road that was a Buddhist center, where the Caves of a Thousand Buddhas were excavated. The caves were decorated with paintings and statutes. In 1908, Paul Pelliot, a French scholar following a visit by Sir Mark Aurel Stein the previous year, discovered and removed many scrolls of Buddhist texts in many languages hidden in the ninth century to protect them during a period of war and left undisturbed for centuries. This collection of texts has thrown new light on the history of Buddhism.

TU-SHUN (557–640). He was considered the first patriarch of the **Hua-yen** school in China, who was formerly a soldier before renouncing the world and becoming a monk. He was known as a miracle worker, meditation master, and expert in the ***Avataṃsaka Sūtra***. Renowned as a virtuous and learned monk, he was honored by the emperor during his life.

TUṢITA. Buddhist **heaven** literally meaning "contented ones" that is the residence of deities. It is renowned as the place where **bodhisattvas** are reborn before attaining **enlightenment** in their next life. It also represents the most beautiful celestial realm. It is distinct from the **Pure Land** of **Amitābha**, but it is the residence of the future **Buddha**, **Maitreya**. This heaven is subject to a different mode of time unlike that on earth because a single day in heaven equals 400 years on earth. According to Buddhist legend, it is the place to which the **Yogācāra** monk **Asaṅga** came for instruction on **Mahāyāna** texts afterward returning to India to teach others.

– U –

ULLAMBANA. An important **festival** in China for hungry ghosts founded on a text with the same name and traced to the monk **Mahāmaudgalyāyana**, an enlightened disciple of the **Buddha**, who used his magical powers to locate his deceased mother as a ghost. Initially celebrated in 538 CE during the **T'ang dynasty**, it was observed on the 15th day of the seventh month with offerings of food, clothing, and money in order to placate ghosts.

UPĀDANA. A term that literally means "that which fuels a process" or "keeps it going." It can be translated as clinging, grasping, or attachment. Four types of grasping are identified: grasping for sense objects, clinging to philosophical views and theories, grasping after rules and rituals, clinging to a belief in the self. Within the cycle of dependent origination (***pratītya-samutpāda***), grasping is located between ignorant craving and becoming. It is grasping that provides the energy to keep the process of rebirth and suffering going from one lifetime to another.

UPĀLI. A famed disciple of the Buddha renowned for his expertise on monastic rules and regulations. His dialogues with the Buddha about monastic issues were preserved in the Parivāra section of the ***Vinaya Piṭaka***. During the First **Council at Rājagṛha**, he was requested to recite the Vinaya from memory in order for it to be recorded, although this episode was probably apocryphal.

UPĀSAKA. Sanskrit term for layman who is considered subordinate to a monk. In order to become a lay Buddhist, a male recites the three refuges (***triśaraṇa***) three times and pledges to live according to the five precepts (***pañca-śīla***), which will help him attain a favorable rebirth. The layman is obligated to support the monastic community by giving food, clothing, and money. There are rare examples of laymen attaining **enlightenment**. Within **Mahāyāna** Buddhism, the sharp distinction between layman and monk is reduced because of the **bodhisattva** ideal and his vow not to enter final **nirvāṇa** until everyone is saved. *See also* UPĀSIKĀ.

UPASAṂPADĀ. The higher form of ordination that makes a person a full member of the monastic order.

UPĀSIKĀ. A technical term for laywoman. She also recites the three refuges and accepts the five precepts just like a male follower. Because of ancient cultural attitudes, she is considered inferior to her male counterpart. *See also* UPĀSAKA.

UPĀYA. An important notion in **Mahāyāna** Buddhism that can be translated as skillful means or skill-in-means, and it represents the seventh perfection on the path of the **bodhisattva**. It is the ability to teach according to the needs of others. Skillful means involves a pattern that begins with the recognition that humans are in a condition of ignorance, the appearance of a compassionate being to dispel the ignorance, being sensitive to the needs of those being taught, and motivating ignorant people toward **enlightenment**. Skillful means presupposes that there is only a single truth, but there are many ways of teaching it. *Upāya* gains metaphysical status in Tibetan **Tantric** Buddhism, where it becomes the active male principle in union with the passive female principle of wisdom (***prajñā***) within a philosophy of non-dualism.

URGYAN (RGYAN). Within the context of Tibetan lore, it is the birthplace of **Padmasaṃbhava**, a **Tantric Mahāsiddha** who went to Tibet in the eighth century. The term corresponds to the Sanskrit Uḍḍiyāna, a center for Tantric Buddhism in the Swat Valley of modern Pakistan.

– V –

VAIBHĀṢIKA. An orthodox school that adopted its name from a text entitled the *Abhidharma Mahāvibhāṣā-śāstra* (Great Book of Alternatives) that championed the views of **Vasumitra**, a **Sarvāstivādin** scholar. This text was a commentary on an earlier commentary by Katyāyanaputra called the *Jñānaprasthāna* (Basis of Knowledge) on the **Abhidharma** tradition. The school developed in Gandhāra and Kashmir of northwest India. *See also* MAHĀVIBHĀṢĀ.

VAIPULYA SŪTRAS. Sanskrit reference to texts known literally as "extensive discourses." These are **Mahāyāna** texts that are more broadly focused and philosophically inclusive. They often include shorter independent texts. These texts represent a category of Mahāyāna literature that is the 11th of 12 bodies of literature, and are represented by such texts as the ***Avataṃsaka Sūtra***, the ***Ratnakūta***, ***Prajñāpāramitā Sūtra***, and others.

VAIROCANA. A major celestial **Buddha** whose name meant "shining one" or "illuminator" that was compared to the sun. After the seventh century, he became popular, and he was associated with **Samantabhadra**, a Celestial Bodhisattva, the earthly Buddha Krakuccanda, the **Ādi Buddha**, or primordial Buddha, and the **dharmakāya** of the Buddha. In Tantric ***maṇḍalas*** (sacred diagrams), he was often located at the center among other Celestial Buddhas or in the eastern direction. Some texts depicted him as the source of other Buddhas, the totality of reality, and wisdom. He was symbolically depicted as white (sometimes blue or golden like the sun), making the hand gesture of wisdom, seated in meditation on the moon upon a red lotus flower, and surrounded by other figures. *See also* AKṢOBHYA; AMITĀBHA; AMOGHASIDDHA; RATNASAṂBHAVA.

VAIŚĀLĪ. A city of splendor visited by the **Buddha** and site of some of his teachings located 25 miles northeast of Patna and capital of the Licchavi republic. A hundred years after the death of the Buddha, it became the location of the Second Council. *See also* COUNCIL OF VAIŚĀLĪ.

VAJRA. In ancient Hinduism it served as the thunderbolt weapon for the deity Indra, and it evolved into a diamond that came to symbolize **enlightenment** and its indivisible and indestructible nature. In tantric Buddhism, it was a ritual instrument constructed with one, three, five, or nine prongs at each end, which symbolized skillful means (***upāya***) in association with a ritual bell that signifies wisdom (***prajñā***).

VAJRACCHEDIKĀ PRAJÑĀPĀRAMITĀ SŪTRA. *See also* DIAMOND SŪTRA.

VAJRAYĀNA. Literally, this means "Diamond Vehicle." It represents the third major branch of Indian Buddhism, also called *Tantrayāna* or *Mantrayāna*. The ***vajra*** is the thunderbolt symbolizing the indestructible name of enlightenment. *See also* CHÊN-YEN; HINAYĀNA; MAHĀYĀNA; SHINGON.

VASUBANDHU (? 500–600 CE). The Buddhist tradition gave him credit for founding the **Yogācāra** school along with his brother **Asaṅga**, who had converted **Vasubandhu** to the path after he had gained fame as a philosopher, winner of debates, and builder of monasteries. He was the author of *Viṃśatika* (Twenty Verses), *Triṃśika* (Thirty Verses), and the ***Abhidharmakośa*** (Storehouse of Abhidharma).

VASUMITRA. The Buddhist tradition recognized him as the president of the **Council of Kaniṣka** during the second century CE, who defended the **Sarvāstivāda** school's assertion that **dharmas** (elements) exist during the three moments of time, although in a latent form in the future that became real in the present due to causation only to become latent or noumenal again once the moment passed. The commentarial text produced by the council and relying on **Vasumitra**'s thought was known as the **Mahāvibhāṣā**, which was a commentary on the *Jñānaprasthāna* (Basis of Knowledge).

VĀTSĪPUTRĪYA. A subgroup of the **Pudgalavādins** (Personalists) sharing positions on the self and nature of rebirth. Emerging around the 280 BCE, it was named after its founder Vatsīputra, and it split from the **Sthāviras** around the third century BCE that later condemned this school as heretical for its understanding about the nature

of the self, which was defined as not the same and not different than the five aggregates (***skandhas***).

VAṬṬAGĀMAṆĪ. A Sri Lankan king deposed in 43 BCE during his initial year by Tamil Indians, who regained his throne after a period of political struggle and famine, and reigned from 29–17 BCE. The king became known as a protector of Buddhism largely because of two major events: his donation of the **Abhayagiri** monastery to a single monk in the capital, which had never occurred before and caused a split in the monastic community, and the writing of the **Pāli** canon for the first time.

VIBHAJJAVĀDA. An obscure sect named "The Distinctionists" that belonged to the **Sthavīra** (Elder) tradition. The name of the sect can probably be traced to the **Buddha**'s practice of making distinctions between extremes. At the **Council of Pāṭaliputra** in about 250 CE, they were declared to represent the orthodox teachings of the Buddha in opposition to the heretical position of the **Sarvāstivādins**.

VIHĀRA. This meant literally "dwelling." In the Buddhist context, it referred originally to a rainy season hut in which wanderers lived, and it later became associated with a more permanent residence, such as a monastery. During its early development, different groups of monks occupied a single building, even though they held different doctrines on some issues. As Buddhism developed, grew, and became wealthy, some monasteries expanded and became universities. *See also* ĀRĀMA; ĀVĀSA.

VIJÑĀNA. A technical Sanskrit term meaning "consciousness." It possesses an active, or discriminating, form of knowing, and an unconscious nature, although it is not a stream of mental awareness. Buddhists identify six forms of consciousness connected to the five senses and mental consciousness as the sixth type. It is the final aggregate (***skandha***) of five that constitutes the impermanent self, and it is the third link in the chain of causation. In the later **Yogācāra** school, it became the nature of reality or consciousness only.

VIJÑĀNAVĀDA. *See also* YOGĀCĀRA.

VIMALAKĪRTI NIRDEŚA SŪTRA. An important **Mahāyāna** text with a layman as the principal character who embodies the ideal of the **bodhisattva**. The Sanskrit text is lost, but it survives in Chinese and Tibetan translations with the Chinese translation by **Kumārajīva** around 406 considered the standard edition. The layman Vimalakīrti, who leads an exemplary life as a banker, outshines the *bodhisattva* **Mañjuśrī** with his wisdom when he responds with silence about the nature of emptiness (***śūnyatā***), and he eclipses close disciples of the **Buddha** when he expounds on the nature of his illness that causes him to be absent from the discourse of the Buddha. Vimalakīrti serves as a model for the religiously exemplary layperson.

VINAYA PIṬAKA. The term derives from the prefix *vi*, which connotes difference, distinction, apart, or away from, whereas the verbal root *ni* means "to lead." Thus, the term literally means "to lead away from." The **Vinaya** is the monastic laws that have a soterilogical goal in the **Pāli** canon. The *Vinaya* regulations are valid if traced back to the **Buddha**, who rules the order by means of his **dharma** and Vinaya. The term ***piṭaka*** (basket) connotes a container used to hold items. This basket contains the rules of monastic discipline and precepts that guide monastic life. It is divided into three major categories: ***Sutta-vibanga***, ***Khandhaka***, and **Parivāra**. The first category consists of the ***Pāṭimokkha*** and its 227 rules, which are arranged according to the seriousness of the offense. The *Sutta-vibhanga* can be literally translated as "analysis of the *sutta*" by which is implied the *Pāṭimokkha*. The *Khandhaka* represents a broader body of rules in contrast with the *Sutta-vibhanga*, and it functions as a supplement to the basic rules of the *Pāṭimokkha*. *See also* PRATIMOKṢA SŪTRA; TRIPIṬAKA.

VINAYA SCHOOL. *See also* LU SCHOOL; RITSU SCHOOL.

VIPAŚYANĀ. Sanskrit term meaning "insight" within the context of **meditation**. Buddhist experts insist that it must be developed with ***śamatha*** (calming) that leads to trance states, whereas *vipaśyanā* leads to an awareness of the truth of the path and such features as the three marks of existence: **suffering**, impermanence, and non-self.

VISUDDHIMAGGA. An influential **Pāli** text that can be translated *The Path of Purification* composed by the monk **Buddhaghoṣa** in the

fifth century CE. It presented a systematic account of Buddhist teachings and served as a **meditation** manual. The text reflected the major divisions of the **Eightfold Path**: morality (***śīla***, comprising chapters 1–2), meditation (***samādhi***, including chapters 3–13), and wisdom (***prajñā***, consisting of chapters 14–23). A later commentary on this text was executed by Dhammapāla, entitled *Paramattamañjūsā* or *Mahāṭikā*.

– W –

WARREN, HENRY CLARKE (1854–1899). An American Buddhist scholar educated at Harvard University and at Johns Hopkins University, where he learned Sanskrit from Charles Lanman before both of them returned to Harvard. They played important roles developing *The Harvard Oriental Series*. Warren, a longtime handicapped individual because of a childhood accident that curtailed his mobility, edited the third volume in the series *Buddhism in Translation* before also editing **Buddhaghoṣa**'s ***Visuddhimagga***, which became the 41st volume in the series.

WATTS, ALLAN (1915–1973). A British writer and popularizer of Eastern thought for a Western audience with such books as *The Way of Zen* (1957) and *Psychotherapy East and West* (1961), even though he held no advanced degree in the subject nor possessed knowledge of any Oriental languages. During the 1960s, he played a role in the counterculture movement in California, was associated with the Esalen Institute, and connected to the Human Potential Movement. He starred in some videos produced by the Hartley Foundation pertaining to Zen and Taoism. He was an advocate for Eastern thought as an anecdote to the self-centered and hedonistic world of the West.

WHEEL OF BECOMING. *See also* BHAVACAKRA.

WHITE LOTUS SOCIETY. A 12th-century religious society founded by Mao Tzu-yüan in China. The society originated as an independent association of clergy and laity, who devoted themselves to attaining rebirth in the **Pure Land**. There were many branches of the society,

such as the Way of Pervading Unity, the Big Sword Society, and the Non-Ultimate Society of the north and the Triad Society and Elders Society of the south. The society was radically syncretistic because it combined various forms of practices, assumed a congregational structure, embraced a lay priesthood, incorporated elements of folk shamanism, used Taoist and magical techniques, held a Manichaean eschatology in which the forces of good battle against evil, incorporated Amitabhist elements (e.g., repetition of **mantras**, hope for rebirth in the Pure Land, and emphasis on divine compassion), and embraced an Eternal Mother. The sect was also syncretistic on the social level with leaders adopting titles with imperial pretensions, no sexual distinctions were recognized, equality of men and women, and women holding leadership roles.

Its eschatology was very suggestive with respect to its belief system because it recognized three world stages: the past controlled by the Lamplighter Buddha seated on a green lotus, the present dominated by **Śākyamunī** seated on a red lotus, and the future to be ushered in by **Maitreya** seated on a white lotus that rules the world. The sect members believed that they lived at the end of the second period, and they were awaiting Maitreya's arrival that entailed the enthroning of a pious ruler who would preach the Buddhist doctrine. Maitreya's coming included changes in the cosmos in which time would be recreated and heaven and earth would be in harmony. There would be no youth or old age, no birth or death, and everyone would live for 81,000 years. This was called the "Great Way of Long Life."

WON BUDDHISM. A syncretistic reform movement in modern Korea founded by Pak Chung-bin (1891–1943) in 1924. After studying Buddhism, Catholicism, and Protestantism, Pak concluded that all religions pointed to the same reality that he identified as the formless ***dharmakāya*** (body of essence) of the **Buddha**. The movement got its name for the black circle (*won*) that was central to its worship, symbolizing the ineffable and formless nature of the Buddha. The movement combined Buddhist doctrines with Protestant forms of worship and social ethic.

WORLD FELLOWSHIP OF BUDDHISTS. An ecumenical Buddhist international organization founded by G. P. Malalaskera in 1950.

Its overall goal was the unification of international Buddhism and propagation of its teachings, which was promoted by periodic world conferences from its headquarters in Bangkok, Thailand.

WORLD PARLIAMENT OF RELIGIONS. An event held in conjunction with the Chicago Columbian Exposition in 1893. Representatives of all the major religions had an opportunity to present their beliefs to a largely sympathetic audience. This event marked the beginning of the modern interreligious dialogical movement. And it gave impetus to the initial Buddhist missions to America.

WU. A Chinese term that meant "enlightenment or awakening," which was used to translate Sanskrit ***bodhi*** and formed the root for the Japanese ***satori***. The Chinese also connected the term with "non-being" or "to lack." It referred to the lack of any distinctions that distinguished one thing from another. *Wu* was also used to translate emptiness (***śūnyatā***), representing the negation of all dualities. It became a critical term in **Ch'an** Buddhism after the episode related to a monk asking the master Chao-chou "Does a dog have the Buddha nature?" To which the master responded by saying "*wu*," meaning it did not have it. Thereafter, *wu* became a term upon which an aspiring monk could meditate.

WU-MEN HUI-KAI (1183–1260). A Chinese **Ch'an** monk famous for compiling 48 ***kōans*** (enigmatic discourses) and their commentaries into a book entitled after its editor the ***Wu-mên kuan*** (Gateless Gate). **Wu-mên** was a member of the Yang-ch'i lineage of the **Lin-chi** school. In 1254, a Japanese disciple, **Kakushin** (1207–1298), returned to Japan with a copy of the book.

WU-MÊN KUAN. A text translated as the *Gateless Gate* consisting of 48 *kung-ans* (public cases or ***kōans*** in Japanese) and their commentaries published in 1229, and used for meditation purposes to focus an aspirant's attention on a single thing. The text was brought to Japan in 1254 by **Kakushin** (1207–1298), a disciple of **Wu-mên**. The text was known as the ***Mumonkan*** in Japan.

WU-WEI. A Chinese Taoist term that meant "non-action," but it was adopted by translators to express the Sanskrit notion of **nirvāṇa**. It was also used to translate *asamskṛta* (unconditioned). By attempting

to find approximations of Buddhist terms by using Taoist terminology, translators changed the nature of Indian Buddhism into something more Chinese.

– Y –

YAMA. He assumed the mythical role of the Lord of Death and overseer of Buddhist hells. He dated back to ancient Vedic religion in India, where he served as judge and punisher of evil people. His place in Buddhism was eclipsed by **Māra** and the automatic working of **karma**, which stripped Yama of his role as judge and punisher. He became more of an overseer of the underworld in Buddhism who was assisted by eight generals and many servants. He sent messengers into the world in the forms of old age, sickness, and death to warn humans about the brevity of life. Yama's persona was more fully developed in tantric Buddhism of Tibet, where he was depicted as a fearsome figure adorned with human skulls framed in fire. He held a sword in his right hand symbolizing wisdom and a mirror in his left, signifying karma and bondage.

YĀNA. Sanskrit term meant "vehicle or way." The term became popular with the **Mahāyāna** (Greater Vehicle) school to differentiate itself from other schools such as the **Hinayāna** (Lesser Vehicle), **Śrāvakayāna** (Vehicle of Hearers), **Pratyekabuddhayāna** (Vehicle of Solitary Buddhas), and **Bodhisattvayāna** (Vehicle of the Bodhisattva), which is synonymous with Mahāyāna. Other uses of the term included movements within Mahāyāna, such as **Vajrayāna** (Diamond Vehicle), **Mantrayāna** (Mantra Vehicle), or **Tantrayāna** (Tantra Vehicle), which were examples that were interchangeable. Some Mahāyānists refer to **Ekayāna** (Single Vehicle).

YAŚODHARA. Wife of **Siddhārtha Gautama** and mother of his son. She was left behind when the **Buddha** renounced the world, and she lost her young son who became a monk, an event that she protested because of the youthful age of her son to no avail.

YIDAM. Tutelary deity in Tibetan tantric Buddhism used by meditators who identify with them in an effort to transform themselves. Renown *yidams* included such figures as Heruka, Hayagriva, Cakra-

sammṃvara, Mahākāla, and others. They were connected theoretically with the *saṃbhoga-kāya* (body of enjoyment).

YOGĀCĀRA. An influential school of **Mahāyāna** that was also known as ***Vijñānavāda*** (literally meaning holders of the doctrine of consciousness). The school recognized two root problems: ignorance and craving. It was essential for humans to realize that all objectifications had their source in human consciousness. Thereby, the only reality was consciousness because the objects of the world were nothing more than products of a person's consciousness. This implied that when **consciousness** saw a thing as it truly was in fact, it was consciousness seeing itself as it really was. This was the enlightened way to see. By asserting that everything was consciousness only meant that a person's thinking was devoid of conceptualizing and objectifying types of thinking. The school equated consciousness-only with the totality of all things and the storehouse consciousness with the ***tathāgata-garbha***, or embryonic Buddha. The school also developed the doctrine of the three bodies (***trikāya***) of the **Buddha**. *See also* ĀLAYA-VIJÑĀNA; ASAṄGA; FA-HSIANG; HOSSŌ; VASUBHANDU.

YUN-KANG CAVES. Caves located in north China near the site of the ancient capital of Ta-t'ung excavated after 460 CE. The rock carvings in the caves were a response to the persecution of Buddhism in 446 by the Northern Wei dynasty of Emperor Wu and an attempt to create more lasting images that could withstand possible future persecutions. Among the Buddhist figures was a statue 70 feet tall among the approximately 50,000 images.

YÜN-MEN WEN-YEN (864–949). A **Ch'an** master who had one of the five houses named for him built on a mountain from which he took his name. Entering monastic life at a young age, he studied with several instructors until he achieved enlightenment under Mu-chou when the master threw the young man out the front gate closing the gate on his foot. Yün-men used violence, shouts, and one-word answers to questions as normal teaching methods in order to push students beyond duality and to see into the nature of reality, which was located in all things and all places. His one-word answers were spontaneous reactions to questions, and his answers were directed to the spiritual condi-

tion of the questioner. His answers left the questioner no opportunity to reason, which suggested that the answers were intended to free a questioner from rational entanglements and confusion with the overall objective to open the mind to the truth. His radical iconoclasm was evident when he responded to a question about the true nature of the **Buddha** by calling him a stick used to cleanse oneself after a bowel movement. His eccentric teaching style produced numerous masters who passed on the tradition to other students.

– Z –

ZABUTON. A square mat used for seated **meditation** (***zazen***) about a yard in size. The mat was usually stuffed, and it was intended to cushion a meditator's knees. *See also* ZAFU; ZEN.

ZAFU. A small cushion that was usually place on top of the ***zabuton*** that was placed under the buttocks while meditating with the purpose of keeping a meditator's spinal cord in the correct position. It had a round or crescent shape, and it was firm.

ZAZEN. A Japanese **Zen** term that means "seated meditation." This can involve hours of quiet sitting working on a **kōan** or gazing at a wall. For the Zen master **Dōgen** (1200–1253), it is the best practice, and it represents pure Zen and the foundation of all Buddhism. According to Dōgen's non-dualistic grasp of *zazen*, it is neither a technique by which one comes to realization nor the cause of ***satori*** (enlightenment) because it is already realization even when a person sits for the very first time. *Zazen* is the non-thinking mode of **consciousness** by which a person is able to "think of the unthinkable."

ZEN. Japanese translation of Chinese term **Ch'an**, which in turn was a translation of the Sanskrit term ***dhyāna*** (**meditation**). Thus, the term represented a practice and the name of a school that traced its origins back to the historical **Buddha**. According to the legendary **Bodhidharma**, Zen represented a direct way of mind-to-mind transmission that was external to words and scriptures, pointed directly to the mind, and enabled a person to penetrate into the nature of things and to realize their **Buddha nature**. *See also* SATORI; ZEN; ZENDŌ.

ZENDŌ. Japanese term for **meditation** hall at a **Zen** monastery complex. Within the walls of this sparsely furnished, simple hall, aspiring monks practice ***zazen*** (seated meditation).

Bibliography

THE PÃLI CANON

This is the canon of the Theravãda school preserved in the Pãli language centered geographically in Sri Lanka (Ceylon). Of all the Buddhist schools, this is the only complete canon to survive in its original language. This body of literature is frequently called the *Tipiṭaka* (Three Baskets) because it consists of three collections of texts: Sutta Piṭaka (Basket of Discourses), Vinaya Piṭaka (Basket of Discipline), and the Abhidhamma Piṭaka (Basket of Higher Teachings). The first basket represents the discourses of the Buddha, the Vinaya texts deal with monastic regulations, and the Abhidhamma texts are monastic reflections on psychological topics, doctrine, fundamental categories, interpretation, and causation. Much of this literature has been published by the Pali Text Society based in London.The Pãli preserves Old Mãgadhī, which is the primary language spoken by the historical Buddha when he conveyed his message. Pãli is also the language used by Buddhist missionaries when they took the Buddha's teachings to Sri Lanka where it became accepted as a textual language. According to Sinhalese tradition, writing of the Pãli canon commenced during the middle of the first century BCE. There was a concern about preserving the teachings during a period of war, famine, social disruption, and the decline of scriptural reciters. Therefore, the canon was preserved by being inscribed on wood products bound together by leather strips after cutting holes into the pages. The preservation of the Buddha's teachings in written form represents a compromise with cultural realities of the time because the most prestigious way to preserve the teachings is orally, which is the method by which they were retained for many years in the memory of reciters. Like everything else within the world, language is impermanent, according to Buddhist theory, and words lack any intrinsic value, being useful in an instrumental way. This means that words are only

valuable in accord with their ability to accomplish something. If we take this attitude toward language and combine it with the low status given to writing in Indian culture, preserving the teachings of the Buddha within books is a step backward from their perspective because it is perceived as something static instead of the dynamic nature of oral transmission.

I. *Vinaya Piṭaka* (Basket of Discipline)
  A. *Suttavibhaṅga* (monastic rules and Pāṭimokkha code).
    1. *Mahāvibhaṅga* (Great Part): 227 monastic rules of the Pāṭimokkha.
    2. *Bhikkhunivibhaṅga* (Section for Nuns): 311 rules for nuns.
  B. *Khandhaka* (Organizational regulations for the monastery).
    1. *Mahāvagga* (Great Group): Ordination procedure, Uposatha observance, rain retreat rules, food restrictions, clothing guidelines, instructions about medicine, rules about travel, and monastic operative procedures.
    2. *Cullavagga* (Minor Group): Judicial regulations, schism, ordination guidelines, instruction of nuns, and history of the first and second councils.
  C. *Parivāra* (An appendix and summary of the rules).
II. *Sutta Piṭaka* (Basket of Discourses)
  A. *Dīgha Nikāya* (34 long discourses).
  B. *Majjhima Nikāya* (152 middle-length discourses).
  C. *Saṃyutta Nikāya* (56 connected discourses united by subject matter).
  D. *Aṅguttara Nikāya* (Discourses arranged according to the number of subjects in an incremental list).
  E. *Khuddaka Nikāya* (Collection of Little Texts: 15 minor and short texts).
    1. *Khuddakapāṭha* (Little Readings).
    2. *Dhammapada* (Verses on Dharma: 423 verses on doctrine).
    3. *Udana* (Exclamations: 80 solemn sayings of the Buddha).
    4. *Itivuttaka* (Thus said: 112 short texts).
    5. *Suttanipāta* (Collection of Suttas: 70 verse suttas).
    6. *Vimānavatthu* (Tales of Heavenly Places: texts about rebirths in heaven of virtuous people).
    7. *Petavatthu* (Tales of Ghosts: 51 poems concerning unhappy rebirths as hungry ghosts).

8. *Theragãthã* (Verses of the Elders: 265 verses of male elders).
9. *Therīgãthã* (Verses of the Eldresses: 100 verses of female elders).
10. *Jãtaka* (Lives: 547 stories about the former births of the Buddha).
11. *Niddesa* (Expositions: notes and commentary on the *Sutta-nipãta*).
12. *Patisambhidãmagga* (Literally means "Path of Analysis" because it examines doctrinal points).
13. *Apadãna* (Lessons: narratives of the past and present monks and nuns).
14. *Buddhavaṃsa* (Lineage of the Buddhas: tales of 24 previous Buddhas).
15 *Cariyãpiṭaka* (Literally means "Basket of Conduct" concerning *Jãtaka* tales of the actions of the bodhisattva).

III. *Abhidhamma Piṭaka* (Basket of Higher Dharma)
   A. *Dhammasaṅgaḷi* ("Enumeration of Dhammas" concerning with psychological and bodily influences on ethics).
   B. *Vibaṅga* ("Analysis" of different doctrinal categories).
   C. *Dhãtukathã* ("Discussion of Elements" representing a classification of doctrinal points).
   D. *Puggalapaññatti* ("Classification of Human Types" represents a typology of persons according spiritual characteristics and stages of attainment).
   E. *Kathãvatthu* ("Subjects of Discussion" about doctrinal disputes among different sects).
   F. *Yamaka* ("Book of Pairs" about related question on doctrine).
   G. *Paṭṭhãna* ("Book of Relations" representing an analysis of causation into 24 groups).

THE CHINESE CANON

Many texts of the Chinese and Tibetan canons were originally composed in Sanskrit before being translated into either of these languages. The Sanskrit language is the priestly, scholarly, and prestigious language of ancient India, and thus the language of high culture and of the revealed, sacred Vedic texts. It is precisely this divinely revealed origin of the Vedas preserved in Sanskrit that gives the body of literature and its language an unquestionable authenticity and authority over other bodies of literature that would historically follow it. Sanskrit derives from a verbal root that means "well formed" and suggests perfection. Ancient Indian

seers believed that Sanskrit, a perfect language inextricably linked with poetic inspiration, embodied a mysterious and hidden power identified as *brahman*, a power contained within the words of the sacred language. The Sanskrit words were written in *devanãgiri* script (literally, the writing of the "city of the gods"). It was precisely this sacred language in which Mahãyãna Buddhist texts were composed that Indian monks took to China, whereas later Chinese monks came to India seeking texts to retrieve, translate, and take back to China. Actually, many Sanskrit texts were taken back to China in their original language and translated there. This translation process functioned historically to save many Sanskrit texts that disappeared in their original language in India but were preserved in China and Tibet. There have been various renditions of the Chinese Buddhist canon produced with the initial complete edition appearing in 983 CE and a more recent edition being published between 1924 and 1929 in Tokyo. The edition published in 983 was called the *Shu-pen* or *Szechuan edition*, whereas the Tokyo is referred to as the *Taishõ Shinshũ Daizõkyõ* or simply abbreviated to *Taishõ*. The more recent edition contains 55 volumes that contain 2,184 individual texts. There are additionally another 45 supplemental volumes. The Numata Center for Buddhist Translation and Research located in Berkeley, California, is currently rendering the *Taishõ* into English.

I. *Agama* Section: volumes 1–2 comprising 151 texts.
II. Story Section: volumes 3–4 with 68 *Jãtaka* tales.
III. *Prajñãpãramitã* Section: volumes 5–8 consisting of 42 texts of wisdom literature.
IV. *Saddharmapuṇḍarīka* Section: volume 9 comprising 16 texts discussing the *Lotus Sũtra*.
V. *Avataṃsaka* Section: volumes 9–10 including 31 texts relating to the *Avataṃsaka Sũtra*.
VI. *Ratnakũṭa* Section: volumes 11–12 comprising 64 early Mahãyãna texts.
VII. *Mahãparinirvãṇa* Section: volume 12 focusing on the *Nirvãṇa Sũtra*.
VIII. Great Assembly Section: volume 13 containing 28 early sũtras.
IX. Sũtra Collection Section: volumes 14–17 consisting of 423 miscellaneous Mahãyãna texts.
X. Tantra Section: volumes 18–21 including 572 texts on tantric subjects.

XI. Vinaya Section: volumes 22–24 consisting of 86 texts on discipline.

XII. Commentaries on Sūtras: volumes 24–26 comprising commentaries by Indian authors on the Āgamas and Mahāyāna texts.

XIII. Abhidharma Section: volumes 26–29 including 29 texts of translations of works from Abhidharma texts of the Sarvāstivādin, Dharmaguptaka, and Sautrāntika sects.

XIV. Mādhyamika Section: volume 30 containing 30 works on Mādhyamika philosophy.

XV. Yogācāra Section: volumes 30–31 consisting of 49 texts about Yogācāra philosophy.

XVI. Collection of Treatises: volume 32 holding 65 miscellaneous texts on logic and similar topics.

XVII. Commentaries on the Sūtras: volumes 33–39 with commentaries by Chinese writers.

XVIII. Commentaries on the Vinaya: volume 40 consisting of commentaries by Chinese authors.

XIX. Commentaries on the Śāstras: volumes 40–44 comprising commentaries by Chinese scholars.

XX. Chinese Sectarian Compositons: volumes 44–48.

XXI. History and Biography: volumes 49–52 consisting of 95 texts.

XXII. Encyclopedia and Dictionaries: volumes 53–54 representing 16 texts.

XXIII. Non-Buddhist Doctrines: volume 54 containing 8 texts about Hinduism, Manicheanism, and Nestorian Christianity.

XXIV. Catalogues: volume 55, consisting of 44 texts.

THE TIBETAN CANON

The two parts of the Tibetan Canon are the *Kanjur* and the *Tenjur*. The former part represents the word of the Buddha, whereas the latter stands for the commentaries on the teachings. The *Tenjur* includes works by individual thinkers, and it is thus considered semi-canonical. The year 1411 marked the completion of the first printing of the canon in Beijing. Native Tibetans published their version at Narthang in 1731 for the *Kanjur* and 1742 for the *Tenjur*.

I. *Kanjur*: 98 volumes
  A. *Vinaya*: 13 volumes.
  B. *Prajñāpāramitā*: 21 volumes.
  C. *Avataṃsaka*: 6 volumes.
  D. *Ratnakūṭa*: 6 volumes.
  E. *Sūtra*: 31 volumes consisting of 270 texts.
  F. *Tantra*: 22 volumes containing more than 300 texts.
II. *Tenjur*
  A. *Commentaries*: 224 volumes with more than 3,600 texts.
  B. *Stotras*: 1 volume of 64 texts of hymns of praise.
  C. *Commentaries on the Tantras*: 86 volumes comprising 3,055 texts.
  D. *Commentaries on the sūtras*: 137 volumes consisting of 567 texts.
    1. *Praajñāpāramitā* Commentaries: 16 volumes.
    2. *Mādhyamika* Treatises: 17 volumes.
    3. *Yogācāra* Treatises: 29 volumes.
    4. *Abhidharma*: 8 volumes.
    5. Miscellaneous Texts: 4 volumes
    6. *Vinaya* Commentaries: 16 volumes.
    7. Tales and Dramas: 4 volumes.
    8. Technical Treatises: 43 volumes consisting of wortks of logic, grammar, lexicopgraphy, poetics, medicine, and chemistry.

I. INTRODUCTIONS AND HISTORICAL SURVEYS BY GEOGRAPHICAL REGION

A. General Works

Ch'en, Kenneth K. S. *Buddhism: The Light of Asia*. Woodbury, Conn.: Barron's Educational Series, 1968.

Conze, Edward. *Buddhism: Its Essence and Devlopment*. New York: Harper Torchbooks, 1959.

Harvey, Peter. *An Introduction to Buddhism: Teachings, History, and Practices*. Cambridge: Cambridge University Press, 1990.

———, ed. *Buddhism*. London: Continuum, 2001.

Lopez, Jr., Donald S., ed. *Critical Terms of the Study of Buddhism*. Chicago: University of Chicago Press, 2005.

———. *Buddhism*. London: Penguin Press, 2001.

Mitchell, Donald W. *Buddhism: Introducing the Buddhist Experience*. Oxford: Oxford University Press, 2002.

Olson, Carl. *The Different Paths of Buddhism: A Narrative-Historical Introduction.* New Brunswick, N. J.: Rutgers University Press, 2005.
Prebish, Charles S., ed. *Buddhism: A Modern Perspective.* University Park: The Pennsylvania State University Press 1975.
Robinson, Richard H., Willard L Johnson, and Bhikkhu Thanissaro. *The Buddhist Religion.* Fifth edition. Belmont, Calif.: Wadsworth Publishing, 2005.

B. India

Bapat, P. V., ed. *2500 Years of Buddhism.* Delhi: Ministry of Information and Broadcasting, 1956.
Bareau, Andre. *Les premiers caniles bouddhiques.* Paris: Presses Universitaires, 1955.
———. *Les Sectes bouddhiques du petit véhicule.* Saigon: Ecole française d'Extrême-Orient, 1955.
———. *Les religions de l'lnde.* Volume 3: *Bouddhisme, Jainisme, religions archaïques.* Paris: Payot, 1966.
Dutt, Nalinaksha. *Early History of the Spread of Buddhism and the Buddhist Schools.* Calcutta Oriental Series, 14. London: Luzac, 1925.
———. *Early Monastic Buddhism.* Revised and enlarged edition. Calcutta: Calcutta Oriental Agency, 1960.
Dutt, Sukumar. *Buddhist Monks and Monasteries of India.* London: Allen and Unwin, 1962.
———. *The Buddha and Five After Centuries.* London: Luzac, 1957.
Eggennont, Pierre Herman Leonard. *The Chronology of the Reign of Asoka Moriya.* Leiden: E. J. Brill, 1956.
Fa-hsien. *A Record of Buddhistic Kingdoms: Being an Account by the Chinese Monk Fa-hsien of his Travels in India and Ceylon (A.D. 399–414) in Search of the Buddhist Books of Discipline.* Translated by James Legge. New York: Paragon, Dover, 1965.
Foucher, Alfred. *Etude sur l'iconographie bouddhique de I'lnde.* 2 volumes. Paris: A. Leroux, 1900–1905.
Gethin, Rupert. *The Foundations of Buddhism.* Oxford: Oxford University Press, 1998.
Hirakawa, Akira. *A History of Indian Buddhism: From Sakyamuni to Early Mahayana.* Translated and edited by Paul Groner. Asian Studies at Hawaii, No. 36. Honolulu: University of Hawaii Press, 1990.
Hofinger, M. *Étude sur Ie concile de Vaiśālī.* Louvain: Bureaux du Muséon, 1946.

Holt, John Clifford. *Religious Transformation, Politics, and Culture*. New York: Columbia University Press, 2004.

I Ching. *A Record of the Buddhist Religion as Practised in India and the Malay Archipelago (A.D. 671–695)*. Translated by J. Takakusu. Delhi: Munshiram Manoharlal, 1966.

Joshi, Lal Mani. *Studies in the Buddhistic Culture of India*. Second revised edition. Delhi: Motilal Banarsidass, 1977.

Kern, Hendrik. *Manual of Indian Buddhism*. Strassburg, France: Karl J. Tnibner, 1896.

Lamotte, Étienne. *Histoire du Bouddhisme indien des origines à l'ère Śaka*. Bibliothèque du Muséon, Number 43. Louvain: Publications Universitaires, 1958. Translated into English by Sara Webb-Boin and republished as *History of Indian Buddhism*. Publications de l'Institut Orientaliste de Louvain, Number 36. Louvain: Institut Orientaliste de l'Université Catholique de Louvain, 1988.

Ling, Trevor. *The Buddhist Revival in India*. London: Macmillan Press, 1980.

Misra, G. S. P. *The Age of Vinaya*. New Delhi: Munshiram Manoharlal, 1972.

Mizuno, Kogen. *Primitive Buddhism*. Translated, annotated, and compiled by Kosho Yamamoto. The Karin Buddhological Series, Number 2. Ube: The Karin Bunko, 1969.

Monius, Anne E. *Imagining a Place for Buddhism: Literary Culture and Religious Community in Tamil-Speaking South India*. New York: Oxford University Press, 2001.

Pande, Govind Chandra. *Studies in the Origins of Buddhism*. Ancient History Research Series, Number 1. Allahabad: University of Allahabad Press, 1957.

Prebish, Charles S. and Janice J. Nattier. "Mahasamghika Origins: The Beginnings of Buddhist Sectarianism." *History of Religions* 16, 3 (February, 1977): 237–272.

Przyluski, Jean. *Le Concile de Nājagṛha*. Paris: Paul Geuthner, 1926–1928.

Reynolds, Frank E. and Jason A. Carbine, ed. *The Life of Buddhism*. Berkeley: University of California Press, 2000.

Swearer, Donald K. *The Buddhist World of Southeast Asia*. Albany: State University of New York Press, 1995.

Varma, Vishwanath Prasad. *Early Buddhism and Its Origins*. New Delhi: Munshiram Manoharlal, 1973.

Warder, Anthony Kennedy. *Indian Buddhism*. Second revised edition. Delhi: Motilal Banarsidass, 1980.

Walters, Thomas. *On Yuan Chwang's Travels in India 629–645 AD.* 2 volumes. Edited by T. W. Rhys Davids and S. W. Bushell. New York: AMS, 1971.

C. Sri Lanka (Ceylon)

Adikaram, E. W. *Early History of Buddhism in Ceylon.* Second impression. Colombo: M. D. Gunasena, 1953.

Bartholomeuz, Tessa J. and Chandra R. de Silva, ed. *Buddhist Fundamentalism and Minority Identities in Sri Lanka.* Albany: State University of New York Press, 1998.

Bond, George D. *The Buddhist Revival in Sri Lanka: Religious Tradition, Reinterpretation and Response.* Columbia: University of South Carolina Press, 1988.

Carrithers, Michael. *The Forest Monks of Sri Lanka: An Anthropological and Historical Study.* Delhi: Oxford University Press, 1983.

Carter, John Ross. *On Understanding Buddhists: Essays on the Theravāda Tradition in Sri Lanka.* Albany: State University of New York Press, 1993.

Dhammakitti. *The Dathavamsa: A History of the Tooth Relic of the Buddha.* Edited and translated by B. C. Law. Punjab Sanskrit Series, Number 7. Lahore: Motilal Banarsidass, Punjab Sanskrit Book Depot, 1925.

Holt, John Clifford. *The Religious World of Kīrti Śrī: Buddhism, Art, and Politics in Late Medieval Sri Lanka.* Oxford: Oxford University Press, 1996.

Law, Bimala Churn. *The Life and Work of Buddhaghosa.* Calcutta: Thacker, Spink, 1923.

———, ed. *The Chronicle of the Island of Ceylon or the Dipavaṃsa: A Historical Poem of the 4th Century A. D.* Ceylon: Saman Press, 1959.

Malalasekera, George Peiris. *The Pali Literature of Ceylon.* London. Royal Asiatic Society of Great Britain and Ireland, 1928.

Malalgoda Kitsiri. *Buddhism in Sinhalese Society.* Berkley: University of California Press, 1976.

Rahula, Walpola. *History of Buddhism in Ceylon: The Anurādhapura Period, 3rd Century B. C.–19th Century.* 2nd edition. Colombo: M. D. Gunasena, 1966.

Seneviratne, H. L. *The Work of Kings: The New Buddhism in Sri Lanka.* Chicago: University of Chicago Press, 1999.

Smith, Bardwell L., ed. *The Two Wheels of the Dhamma: Essays on the Theravāda Tradition in India and Ceylon.* AAR Studies in Religon, Number 3. Chambersburg, Penn.: American Academy of Religion, 1972.

D. Myanmar (Burma) and Thailand

Gard Richard. *The Role of Thailand in World Buddhism.* World Fellowship of Buddhists Series, Number 37. Bangkok: World Fellowship of Buddhists, 1971.

La Loubère, Simon de. *The Kingdom of Siam.* Introduction by David K. Wyatt. Oxford in Asia Historical Reprints. Kuala Lumpur: Oxford University Press, 1969.

Mendelson, E. Michael. *Sangha and State in Burma: A Study of Monastic Sectarianism and Leadership.* Edited by John Ferguson. Ithaca, N.Y.: Cornell University Press, 1975.

Pannasami. *The History of the Buddha's Religion (Sasanavamsa).* Translated by Bimala Chum Law. Sacred Books of the Buddhists, Number 17. London: Luzac, 1962.

Sarkisyanz, Emanuel. *Buddhist Backgrounds of the Burmese Revolution.* The Hague: M. Nijhoff, 1965.

Swearer, Donald K. *Wat Haripunjaya.* Missoula, Mont.: Scholars Press, 1976.

Tambiah, Stanley J. *World Conqueror and World Renouncer.* New York: Cambridge University Press, 1976.

Wells, Kenneth E. *Thai Buddhism: Its Rites and Activities.* Bangkok: The Christian Bookstore, 1960.

E. Cambodia, Laos, and Vietnam

Cadière, Leopold Michel. *Croyances et pratiques religieuses des vietnamiens.* 3 volumes. Publications de la Societé des études indochinoises. Second edition. Saigon: Imprimerie nouvelle d'Extrême-Orient, 1958.

Coedes, Georges. "Documents sur l'histoire politique et religieuse du Laos occidental." *Bulletin de l'École française d'Extrême-Orient,* 25 (1925): 1–201.

———. *The Indianized States of Southeast Asia.* Edited by Walter F. Vella. Translated by Susan B. Cowing. Honolulu: East–West Center Press, 1968.

Condominas, Georges. "Notes sur le bouddhisme populaire en milieu rural lao." *Archives de sociologie des religions,* 13, No. 25 (January–June 1968): 81–110 and No. 26 (July–December 1968): 111–150.

Finot, Louis. "Outlines of the History of Buddhism in Indo-China," in *Buddhistic Studies.* Edited by B.C. Law. Calcutta: Thacker, Spink, 1931, pp. 749–767.

Harris, Ian. *Cambodian Buddhism: History and Practice.* Honolulu: University of Hawaii Press, 2005.
Mai-Tho-Truyen, Chanh-tri. *Le Bouddhisme au Vietnam: Buddhism in Vietnam: Phat-Giao Viet-Nam.* Saigon: Pagoda: Xa-Loi, 1962.
Nghiem-Dang. *Vietnam: Politics and Public Administration.* Honolulu: East-West Center Press, 1966.
Nhat-Hanh, Thich. *Vietnam: Lotus in a Sea of Fire.* New York: Hill and Wang, 1967.
Reynolds, Frank. "Ritual and Social Hierarchy: An Aspect of Traditional Religion in Buddhist Laos." *History of Religions* 9, No. 1 (August, 1969): 78–89.
Thien-an, Thich. *Buddhism and Zen in Vietnam in Relation to the Development of Buddhism in Asia.* Rutland, Vt.: Charles E. Turtle, 1975.

F. Central Asia

Bagchi, Prabodh Chandra. *India and Central Asia.* Calcutta: National Council of Education, Bengal, 1955.
Belenitskii, Aleksandr Markovich. *Central Asia.* Translated by James Hogarth. London: Barrie and Rockliff, Cresset Press, 1969.
Grousset, Rene. *The Empire of the Steppes: A History of Central Asia.* Translated by Naomi Howard. New Brunswick, N. J.: Rutgers University Press, 1970.
Pun, B. N. *Buddhism in Central Asia.* Delhi: Motilal Banarsidass, 1987.
Saha, Kshanika. *Buddhism and Buddhist Literature in Central Asia.* Calcutta: K.L. Mukhopadhyay, 1970.
Stein, Mark Aurel. *On Ancient Central-Asian Tracks: Brief Narrative on Three Expeditions in Innermost Asia and Northwestern China.* New York: Pantheon, 1964.

G. China

Bush, Richard C. *Religion in Communist China.* New York: Abingdon, 1970.
Ch'en, Kenneth K. S. "Anti-Buddhist Propaganda During the Nan ch'ao." *Harvard Journal of Asiatic Studies* 15 (1952): 166–192.
———. *Buddhism in China: A Historical Survey.* Princeton Studies in the History of Religion. Princeton, N. J.: Princeton University Press, 1964.
———. *The Chinese Transformation of Buddhism.* Princeton, N. J.: Princeton University Press, 1973.

———. "The Role of Buddhist Monasteries in T'ang China." *History of Religions* 3 (February, 1976): 203–258.

Demiéville, Paul. "Le Bouddhisme Chinois," in *Encylcopedie de la Pléide 29: Histoire des Religions* 1. Paris: Gallimard, 1970, pp. 1249–1319.

Ennin. *Diary: The Record of a Pilgrimage to China in Search of the Law.* Translated by Edwin O. Reischauer. New York: Ronald Press, 1955.

Gernet, Jacques. *Les aspects économies du Bouddhisme dans la societé chinoise du Ve au Xe siecle.* Publications de l'École française d'Extrême-Orient, Number 39. Saigon: École française d'Extrême-Orient, 1956.

Jan, Yun-hua, ed. and trans. *A Chronicle of Buddhism in China, 581–960 A.D. (Translations from Monk Chih-p'a's Fo-tsu T'ung-chi).* Santiniketan: Visva Bharati, 1966.

———. "Buddhist Relations between India and Sung China." *History of Religions*, 6 (1966): 24–42, 135–168.

Liebenthal, Walter. "A Biography of Chu Tao-sheng." *Monumenta Nipponica* 11 (1955): 64–96.

———. "Chinese Buddhism during the 4th and 5th Centuries." *Monumenta Nipponica* 11 (1955): 44–83.

Link, Arthur E. "Biography of Shih Tao-an." *T'oung-Pao* 46 (1958): 1–48.

Mather, Richard B. "Vimalakirti and Gentry Buddhism." *History of Religions* 8 (1968): 60–73.

Reischauer. Edwin O. *Ennin's Travels in T'ang China.* New York: Ronald Press, 1955.

Robinson, Richard H. *Early Madhyamika in India and China.* Madison: University of Wisconsin Press, 1967.

Thompson, Laurence G. *Chinese Religion: An Introduction.* Fourth edition. Belmont, Calif.: Wadsworth Publishing, 1989.

Welch, Holmes. *Buddhism under Mao.* Harvard East Asian Series, Number 69. Cambridge, Mass: Harvard University Press, 1966.

———. *The Buddhist Revival in China.* Harvard East Asian Series Number 33. Cambridge, Mass.: Harvard University Press, 1968.

Weinstein, Stanley. *Buddhism under the T'ang.* Cambridge, Mass.: Cambridge University Press, 1987.

Wright, Arthur F. *Buddhism in Chinese History.* New York: Atheneum, 1965.

———. "Fo-t'u-teng: a Biography." *Harvard Journal of Asiatic Studies* 11 (1948): 321–371.

———. "The Formation of Sui Ideology (581–60.1)," in *Chinese Thought and Institutions.* Edited by John King Fairbank. Comparative Studies of

Cultures and Civilizations. Chicago: University of Chicago Press, 1957, pp. 71–104.

Yü, Chün-fang. *The Renewal of Buddhism in China: Chu-hung and the Late Ming Synthesis*. Institute for the Advanced Study of World Religions Series. New York: Columbia University Press, 1981.

Zürcher, Erik. *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China.* 2 volumes. Sinica Leidensia, Number 11. Leiden: E. J. Brill, 1959.

H. Korea

Baker, Don. *Korean Spirituality*. Honolulu: University of Hawaii Press, 2008.

Chun, Shin-yong, ed. *Buddhist Culture in Korea*. Seoul: International Cultural Foundation, 1974.

Grayson, James Huntley. *Korea: A Religious History*. Oxford Clarendon Press, 1989.

Kakhun, Sok (compiler). *Lives of Eminent Korean Monks: The Haedong Kosung Chon*. Translated by Peter H. Lee. Harvard–Yenching Institute Studies, Number 25. Cambridge, Mass.: Harvard University Press, 1969.

Lancaster, Lewis R. and C. S. Yu, ed. *Assimulation of Buddhism in Korea: Religious Modernity and Innovation in the Silla Dynasty*. Berkeley, Calif.: Asian Huamantieis Press, 1991.

———, ed. *Buddhism in the Early Chosōn: Suppression and Transformation*. Berkeley, Calif.: University of California Press, 1996.

———, ed. *Introduction to Buddhism in Korea: New Cultural Patterns*. Berkeley, Calif.: Asian Humanities Press, 1989.

Lancaster, Lewis R, C. S. Yu, and Suh Kikun, ed. *Buddhism in Koryō: A Royal Religion*. Berkeley, Calif.: Institute of East Asian Studies, 1996.

Park, Sung Bae. *Buddhist Faith and Sudden Enlighenment*. Albany: State University of New York Press, 1983.

Pihl, Marshall R. *Koryō Sōn Buddhism and Korean Literature*. Honolulu: University of Hawaii Press, 1995.

I. Japan

Anesaki, Masaharu. *History of Japanese Religion, with Special Reference to the Social and Moral Life of the Nation*. Rutland, Vt.: Charles E. Turtle, 1963.

———. *Nichiren the Buddhist Prophet*. Cambridge, Mass.: Harvard University Press, 1916.

Bellah, Robert N. *Tokugawa Religion: The Values of Pre-Industrial Japan*. Glencoe: Ill.: The Free Press, 1957.

Bloom, Alfred. *The Life of Shinran Shonin: The Journey to Self-Acceptance*. Leiden: E. J. Brill, 1968.

Bowring, Richard. *The Religious Traditions of Japan, 500–1600*. Cambridge: Cambridge University Press, 2005.

Cooke, Gerald. "Traditional Buddhist Sects and Modernization in Japan." *Japan Journal of Religious Studies* 1, 4 (December 1974): 267–330.

de Visser, Marinus Willem. *Ancient Buddhism in Japan: Sutras and Ceremonies in Use in the Seventh and Eighth Centuries A.D. and Their History in Later Times*. 2 volumes. Buddhica, Numbers 3 and 4. Paris: Paul Geuthner, 1928.

Dumoulin, Heinrich. *A History of Zen Buddhism*. Translated by Paul Peachey. New York: Pantheon, 1963.

———. *Zen Buddhism: A History*. Volume 2. New York: Macmillan, 1990.

Earhart, H. Byron. *Japanese Religion: Unity and Diversity*. Third edition. Belmont, Calif.: Wadsworth Publishing, 1982.

Eliot, Charles. *Japanese Buddhism*. New York: Barnes and Noble, 1959.

Ichiro, Hori, ed. *Japanese Religion: A Survey by the Agency for Cultural Affairs*. Tokyo: Kodansha International, 1972.

Kamstra, J. H. *Encounter or Syncretism: The Initial Growth of Japanese Buddhism*. Leiden: E. J. Brill, 1967.

Kidder, J. Edward. *Early Buddhist Japan. Ancient Peoples and Places*, Number 78. New York: Praeger, 1972.

Kitagawa, Joseph. *On Understanding Japanese Religion*. Princeton, N.J.: Princeton University Press, 1987.

———. *Religion in Japanese History*. New York: Columbia University Press, 1966.

———. "Religions of Japan," in *The Great Asian Religions: An Anthology*. Edited by Wing-tsit Chan (et al). New York: Macmillan, 1969, pp. 229–290.

———. "The Buddhist Transformation in Japan." *History of Religions* 4, 2 (Winter, 1965): 319–336.

Kiyota, Minoru. "Buddhism in Postwar Japan: A Critical Survey." *Monumenta Nipponica* 24 (1969), pp. 113–136.

Murata, Kiyoaki. *Japan's New Buddhism: An Objective Account of Soka Gakkai*. New York: Walker/Weatherhill, 1969.

Reischauer, August Karl. *Studies in Japanese Buddhism.* New York: Macmillan, 1917.
Sansom, George Bailey. *A History of Japan.* 3 volumes. Stanford Studies in the Civilizations of Eastern Asia. Stanford, Calif.: Stanford University Press, 1958–1963.
———. *Japan: A Short Cultural History.* Revised edition. New York: Appleton-Century-Crofts, 1962.
Saunders, Ernest Dale. *Buddhism in Japan: With an Outline of Its Origins in India.* Philadelphia: University of Pennsylvania Press, 1964.
Steinilber-Oberlin, E. *The Buddhist Sects of Japan: Their History, Philosophical Doctrines and Sanctuaries.* Translated by Marc Loge. London: Alien and Unwin, 1938.
Swanson, Paul L. and Clark Chilson, ed. *Nanzan Guide to Japanese Religions.* Honolulu: University of Hawaii Press, 2006.

J. Tibet, Nepal, Mongolia, and the Himalayas

Batchelor, Steven, ed. and trans. *The Jewel in the Lotus: A Guide to the Buddhist Traditions of Tibet.* London: Wisdom Publications, 1987.
Bell, Charles. *The Religion of Tibet.* Oxford: Clarendon, 1968.
Bu-ston Rin-chen-grub-pa. *History of Buddhism.* 2 volumes. Translated by E. Obermiller. Heidelberg: Otto Harrasowitz, 1931–1932.
Chandra, Lokesh. "Buddhism in Mongolia." *Indo-Asian Culture* 8 (1960): 266–275.
Das, Sarat Chandra. *Contributions on the Religion and History of Tibet.* New Delhi: Manjusri, 1970.
Demiéville, Paul. *Le concile de Lhasa: line controverse sur Ie quiétisme entre bouddhistes de l'lnde et de la Chine au VIIIe siècle de l'ère chrétienne.* Bibliothèque de l'Istitut des hautes études chinoises, Number 7. Paris: Presses Universitaires de France, 1952.
Furer-Haimendorf, Christoph von. *The Sherpas of Nepal: Buddhist Highlanders.* Berkeley: University of California, 1964.
Hoffman, Helmut. *The Religions of Tibet.* Translated by Edward Fitzgerald. New York: Macmillan, 1961.
Jagchid, Sechin. "Buddhism in Mongolia after the Collapse of the Yuan Dynasty." *Mongolia Society Bulletin* 10, 1 (Spring 1971): 48–63.
Kvame, Per. "Aspects of the Origin of the Buddhist Tradition in Tibet." *Numen* 19 (1972): 22–40.
Lalou, Marcelle. *Les religions du Tibet. Mythes et religions.* Number 35. Paris: Presses Universitaires de France, 1957.

Miller, Robert J. *Monasteries and Cultural Change in Inner Mongolia. Asiatische Forschungen,* Number 2. Wiesbaden: Otto Harrasowitz, 1959.

Natsagdorji, S. "The Introduction of Buddhism into Mongolia." *Mongolia Society Bulletin* 7 (1968): 1–12.

Snellgrove, David L. *Buddhist Himalaya: Travels and Studies in Quest of the Origins and Nature of Tibetan Religion.* Oxford: Bruno Cassirer, 1957.

Snellgrove, David L. and Hugh Richardson. *A Cultural History of Tibet.* London: Weidenfeld and Nicolson, 1968.

Stein, Rolf Alfred. *Tibetan Civilization.* Translated by J. E. Stapleton Driver. Stanford, Calif.: Stanford University Press, 1972.

Thubten Jigme Norbu and Colin M. Tumbull. *Tibet.* New York: Simon and Schuster, 1968.

Tucci, Giuseppe. *The Religions of Tibet.* Translated by Geoffrey Samuel. Berkeley: University of California Press, 1980.

———. *The Tombs of the Tibetan Kings.* Serie Orientale Roma, Volume 1. Rome: Institute Italiano per il Medio ed Estremo Oriente, 1950.

———. *Tibet: Land of Snows.* Translated by J. E. Stapleton Driver. New York: Stein and Day, 1967.

———. *Tibetan Painted Scrolls.* 2 volumes. Translated by Virginia Vacca. Rome: Libreria dello Stato, 1949.

Waddell, Laurence Austine. *Tibetan Buddhism, with Its Mystic Cults, Symbolism and Mythology, and in Its Relation to Indian Buddhism.* New York: Dover Publications, 1972.

II. TRANSLATED TEXTS AND STUDIES

A. Surveys, Anthologies, and Descriptive Studies

Banerjee, Ankul Chandra. *Sarvastivāda Literature.* Calcutta: K. L. Mukhopadhyay, 1957.

Beyer, Stephan, trans. *The Buddhist Experience: Sources and Interpretations.* Belmont, Calif.: Dickinson Publishing, 1974.

Bode, Mabel H. *The Pali Literature of Burma.* London: Royal Asiatic Society of Great Britain and Ireland, 1966.

Bond, George. *The Word of the Buddha: The Tipitaka and its Interpretation in Theravada Buddhism.* Colombo: M. D. Gunasena & Co., 1982.

Brough, John. "The Languages of the Buddhist Sanskrit Texts." *Bulletin of the School of Oriental and African Studies* (1954): 351–375.

Chandra, Lokesh. "A Conspectus of the Mongolian Tanjur." *Uralaltaische Jahrbiicher* 33 (1961): 36–40.

Ch'en, Kenneth K. S. "The Tibetan Tripiṭaka." *Harvard Journal of Asiatic Studies* 9 (1946): 53–62.

Conze, Edward, Edited. *Buddhist Texts Through the Ages*. New York: Harper and Row, 1964.

de Bary, William Theodore, ed. *The Buddhist Tradition in India, China, and Japan*. New York: Modern Library, 1969.

———, ed. *Hõbõrgirin: Dictionaire Encyclopédique du Bouddhisme d'après les Sources Chinoises et Japonaises*. Tokyo: Maison Franco–Japonaise, 1929. Fascicule Annexe, 1931, pp. 11–202.

Filliozat, Jean and Paul Demiéville. "Le Bouddhisme: 1. Les Sources," in *L'lnde Classique*. By Louis Renou and Jean Filliozat. Volume 1, Paris: Payot, 1947; Volume 2, Paris: Imprimerie nationale, 1953, pp. 398–463 (volume 2).

Finot, Louis. "Recherches sur la littérature laotienne." *Bulletin de 'École française l'Extrême-Orient* 17 (1917): 1–221.

Geiger, Wilhelm. *Pali Literature and Language*. Translated by Batakrishna Ghosh. 2nd edition. Delhi: Oriental Books Reprint, 1943.

Law, Bimala Churn. *A History of Pali Literature*. 2 volumes. London: Kegan Paul, Trench, Trübner, 1933.

Leclere, Adhemard. *Les Livres Sacrés du Camb*odge. Annales du Musée Guimet, Bibliothèque d'Études, Volume 20. Paris: Leroux, 1906.

Lopez, Jr., Donald, Ed. *Buddhist Scriptures*. London: Penguin Books, 2004.

Malalasekera, George Peiris. *The Pãli Literature of Ceylon*. Columbo: M. D. Gunasena, 1958.

Olson, Carl, ed. *Original Buddhist Sources: A Reader*. New Brunswick, N. J.: Rutgers University Press, 2005.

Pachow, W. "Development of Tripiṭaka-Translations in China," in *B.C. Law Volume*. Edited by D. R. Bhandarkar (et al). Calcutta: The Indian Research Institute, 1945, pp. 66–74.

Paik, Nak Choon. "Tripiṭaka Koreana." *Transactions of the Korean Branch of the Royal Asiatic Society* 32 (1951): 62–78.

Phimmasone, Phouvang. "Les textes bouddhiques de la littérature laotienne." *La Persée Bouddhique* 3 (1950): 12–16.

Strong, John S. *The Experience of Buddhism: Sources and Interpretations*. Belmont, Calif.: Wadsworth, 1995.

B. Theravãda: Vinaya Piṭaka

Beal, Samuel, trans. *A Catena of Buddhist Scriptures from the Chinese*. London: Trübner, 1871.

Bodiford, William M., ed. *Going Forth: Visions of Buddhist Vinaya*. Kuroda Institute Studies in East Asian Buddhism 18. Honolulu: University of Hawaii Press, 2005.

Chang, Kun. *A Comparative Study of the Kaṭhinavastu*. Indo–Iranian Monograph Series, Volume 1. Gravenhage: Mouton, 1957.

Frauwallner, Erich. *The Earliest Vinaya and the Beginnings of Buddhist Literature*. Serie Orientale Roma, Volume 8. Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1956.

Hartel, Herbert, ed. and trans. *Karmavdcana*. Sanskrittexte aus den Turfanfunden, Volume III. Berlin: Deutsche Akademie der Wissenschaften zu Berlin. Institut für Orientforschung, 1956.

Homer, I. B., trans. *The Book of Discipline*, 6 volumes. Sacred Books of the Buddhists, Volumes 10, 11, 13, 14, 20, and 25. London: Luzac, for the Pali Text Society, 1949–1966.

Jayawickrama, N. A., trans. *Inception to Discipline. Historical Introduction to Buddhaghosa's Samantapãsãdikã*. London: Luzac, for the Pali Text Society, 1962.

Jones, J. J., trans. *The Mahãvastu*. 3 Volumes. Sacred Books of the Buddhists, Volumes 16, 18, 19. London: Luzac, 1949–1956.

Kabilsingh, Chatsumam. *A Comparative Study of the Bhikkunī Pãṭimokkha*. Varanasi: Chaukhambha Orientalia, 1984.

Pachow, W. *A Comparative Study of the Prãṭimokṣa on the Basis of Its Chinese, Tibetan, Sanskrit, and Pali Versions*. Sino–Indian Studies, Number 4. Santiniketan: Sino–Indian Cultural Society, 1955.

Pachow, W. and Mishra, Ramakanta. "The Prãṭimokṣa Sũtra of the Maahãsãṃghikas." *Journal of the Ganganath Jha Research Institute* 9, 2–4 (1952): 239–260.

Prebish, Charles S. *A Survey of Vinaya Literature*. Taipei: Jin Luen Publishing House, 1994.

———, trans. *Buddhist Monastic Discipline: The Sanskrit Prãtimokãa Sũtras of the Mahãsãṃgikas and Mũlasarvãstivãdins*. Institute for the Advanced Study of World Religions Series. University Park: Pennsylvania State University Press, 1975.

———. "The Prãtimokṣa Puzzle: Fact Versus Fanstasy." *Journal of the American Oriental Society* 94, 2 (April–June 1974): 168–176.

Rahula, Bhikkhu Telwatte. *A Critical Study of the Mahavastu*. Delhi: Motilal Banarsidass, 1978.

Putuwar, Sunanda. *The Buddhist Sangha: Paradigm of the Ideal Human Society*. Lanham, Md: University Press of America, 1991.

Wijayaratna, *Mohan. Buddhist Monastic Life: According to the Texts of the*

Theravãda Tradition. Translated by Claude Grangier and Steven Collins. New York: Cambridge University Press, 1990.
Yuyama, Akira. *Systematische Übersicht über die buddhistische Sanskrit-Literatur*. Erster Teil: Vinaya-Texte. Wiesbaden: Franz Steiner Verlag, 1979.

C. Theravãda: Sūtra Piṭaka

Barua, Dipak Kumar. *An Analytical Study of Four Nikayas*. Calcutta: Rabindra Bharati University, 1971.
Bodhi, Bhikkhu, trans. *The Connected Discourses of the Buddha: A Translation of the Saṃytta Nikãya*. Boston: Wisdom Publications, 2000.
Chalmers, Robert, trans. *Buddha's Teachings (Sutta-nipata)*. Harvard Oriental Series, Volume 37. Cambridge, Mass.: Harvard University Press, 1932.
Demieville, Paul. "Les Versions Chinoises du Milindapañha." *Bulletin de l'École française d'Extrême-Orient* 24 (1924): 1–258.
Feer, Léon, trans. *Avadana-śataka: Cent Légendes Bouddhiques*. Annales du Musée Guimet, Number 18. Paris: Leroux, 1891.
Gehman, Henry S., trans. *Petavatthu: Stories of the Departed*. In Minor Anthologies of the Pãli Canon, Part IV. Sacred Books of the Buddhists, Volume 30. London: The Pãli Text Society, 1974.
Homer, I. B., trans. *Milinda's Questions (Milindapañha)*. 2 volumes. Sacred Books of the Buddhists, Volumes 22–23. London: Luzac, 1963–1964.
———. *The Middle Length Sayings (Majjhima Nikãya*). 3 volumes. Pãli Text Society Translation Series, Volumes 29–31. London: Luzac, 1954–1959.
———, trans. *Vimãnavatthu: Stories of the Mansions*. In Minor Anthologies of the Pali Canon, Part IV. Sacred Books of the Buddhists, Volume 30. London: The Pali Text Society, 1974.
Lamotte, Étienne. "Khuddaka-nikãya and Kṣudrakapiṭaka." *East and West*, 7 (1957): 341–348.
Li-Kouang, Li, trans. *Dhannasamuccaya: Compendium de la Loi*. 3 volumes. Annales de Musée Guimet. Paris: Adrien Maisonneuve, 1946, 1969, and 1973.
———. *L'Aide-mémoire de la Vrai Loi*. Paris: Adrien Maisonneuve, 1949.
Ñanamoli, Bhikkhu, trans. *The Guide, Nettippakaraṇa*. Pãli Text Society Translation Series, Number 33. London: Luzac, 1962.
———. *The Middle Length Discourses of the Buddha*. Second Edition. Boston: Wisdom Publications, 2001.

———, trans. *The Piṭaka-Disclosure: Peṭakopadesa.* Pãli Text Society Translation Series, Number 35. London: Luzac, 1964.

Przyluski, Jean, trans. *La Légende de l'Empereur Aśoka dans les Textes Indiens et Chinois.* Annales du Musée Guimet. Paris: Paul Geuthner, 1923.

Radhakrishnan, Sarvapelli, trans. *Dhammapada.* London: Oxford University Press, 1966.

Rhys Davids, Caroline Augusta Foley, trans. *Khuddaka-paṭha.* In *Minor Anthologies of the Pãli Canon,* Part I. Sacred Books of the Buddhists, Volume 7. London: Oxford University Press, 1931.

———, trans. *Psalms of the Brethren (Theragathã).* Pãli Text Society Translation Series, Number 4. Second edition. London: Luzac, 1937.

———, trans. *Psalms of the Sisters (Therigathã).* Pãli Text Society Translation Series, Number 1. London: H. Frowde, 1909.

Rhys Davids, Caroline Augusta Foley and Frank L.Woodward, trans. *The Book of Kindred Sayings or Grouped Suttas (Saṃyutta Nikãya).* Pãli Text Society Translation Series, Numbers 7, 10, 13, 14, and 16. London: Luzac, for the Pãli Text Society, 1950–1956.

Rhys Davids, Thomas W., trans. *Dialogues of the Buddha (Dīgha Nikãya).* Sacred Books of the Buddhists, Volumes 2–4. London: Luzac, for the Pali Text Society, 1971–1973.

Rhys Davids, Thomas W. and Robert Childers, Trans. *Buddhist Birth Stories (Jãtaka).* London: Trübner, 1880).

Rockhill, William Woodward, trans. *Udãnavarga: A Collection of Verses from the Buddhist Canon.* Trübner's Oriental Series. London: Trübner, 1883.

Strong, John. *The Legend of King Aśoka: A Study and Translation of the Aśokãvadãna.* Princeton, N. J.: Princeton University Press 1983.

Woodward, Frank L., trans. *Itivuttaka: As it was said.* In *Minor Anthologies of the Pãli Canon,* Part 2. Sacred Books of the Buddhists, Volume 8. London: Oxford University Press 1948.

———, trans. *Udãna: Verses of Uplift.* In *Minor Anthologies of the Pãli Canon,* Part 2. Sacred Books of the Buddhists, Volume 8. London: Oxford University Press, 1948.

Walshe, Maurice, trans. *The Long Discourses of the Buddha. A Translation of the Dīgha Nikãya.* Boston: Wisdom Publications, 1987; reprint 1995.

Woodward, Frank L. and E. M. Hare, trans. *The Book of Gradual Sayings (Aṅguttara Nikãya).* 5 volumes. Pãli Text Society Translation Series, Numbers 22, 24–27. London: Luzac, 1951–1955.

D. Theravāda: Abhidharma Piṭaka

Aung, Shwe Zan, trans. *Compendium of Philosophy: Translation of Anuruddha's Abhidhammatha-saṅgaha*. Pāli Text Society Translation Series, Number 2. London: Luzac, 1910.

———. "Abhidhamma Literature in Burma." *Journal of the Pāli Text Society* (1910–1912: 112–132.

Aung, Shwe Zan and Caroline Augusta Foley Rhys Davids, trans. *Points of Controversy, or Subjects of Discourse*. Translation of *Kathāvatthu*. Pali Text Society Translation Series, Number 5. London: Luzac, 1969.

Dutt, Nalinaksha. "The Dhammasaṅgani." *Indian Historical Quarterly*, 15 (1939): 345–372.

Frauwallner, Erich. *Studies in Abhidharma Literature and the Origins of Buddhist Philosophical Systems*. Translated by Sophie Francis Kidd. Albany: State University of New York Press, 1995.

Law, Bimala Churn, trans. *Designation of Human Types, Puggala-pan-atti*. Pāli Text Society Translation Series, Number 12. London: Luzac, 1969.

Lamotte, Étienne. Edited and trans. "Le Traité de l'Acte de Vasubandhu: Karmasiddhiprakaraṇa." *Mélanges Chinois et Bouddhiques*, 4 (1935–1936): 151–171. (English translation by Leo M. Pruden. Berkeley, Calif.: Asian Humanities Press, 1988).

La Vallée Poussin, Louis de. "Documents d'Abhidharma, traduits et annotés." *Mélanges Chinois et Bouddhiques*, 1 (1931–1932): 65–109.

———, trans. *L'Abhidharmakośa de Vasubandhu*. 6 volumes. Paris: Paul Geuthner, 1923–1931. (New edition: Brussels: Institut Belge des Hautes Etudes Chinoises, 1971). (English translation by Leo M. Pruden. 4 volumes. Berkeley: Asian Humanities Press, 1988–1990).

Narada, U., trans. *Conditional Relations, Paṭṭhāna*. Pāli Text Society Translation Series, Number 37. London: Luzac, 1969.

———, trans. *Discourse on Elements (Dhātu-Kathā*). Pāli Texts Society Translations Series, Number 34. London: Luzac, 1962.

Nyanaponika, Thera. *Abhidharma Studies: Buddhist Explorations of Consciousness and Time*. Boston: Wisdom Publications, 1965; reprinted fourth edition, 1998.

———. *Abhidhamma Studies: Researches in Buddhist Psychology*. Island Hermitage Publication Number 2. Colombo: Freewin, 1949.

Nyanatiloka Thera. *Guide to the Abhidhamma* Piṭaka. Third edition. Kandy: Buddhist Publication Society, 1971.

Rhys Davids, Caroline Augusta Foley, trans. *A Buddhist Manual of Psychological Ethics in the Fourth Century B.C.* Translation of *Dhammasaṅ*

gaṇī. 3rd edition. Pali Text Society Translation Series, Number 41. London: Luzac, 1974.

Stcherbatsky, Fedor Ippolitovich. *The Central Conception of Buddhism and the Meaning of the Word "Dharma."* Fourth edition. Delhi: Indological Book House, 1970.

Takakusu, Junjiro. "On the Abhidharma Literature of the Sarvāstivādins." *Journal of the Pāli Text Society* (1904–1905): 67–146.

Thittila, U., trans. *The Book of Analysis*. Translation of the *Vibhaṅga*. Pāli Text Society Translation Series, Number 39. London: Luzac, 1969.

Tin, Pe Maung, trans. *The Expositor*. Translation of Buddhaghosa's *Atthasālinī*. 2 volumes. Pāli Text Society Translation Series, Numbers 8 and 9. London: Oxford University Press, 1920–1921.

E. Mahāyāna: Prajñāpāramitā Literature

Beautrix, Pierre. *Bibliographic de la Littérature Prajñāpāramitā*. Publications de l'Institut Belge des Hautes Études Bouddhiques. Séries Bibliographies, Number 3. Brussels: Institut Beige des Hautes Études Bouddhiques, 1971.

Conze, Edward, trans. *Abhisamayālaṅkāra*. Serie Orientale Roma, Volume 6. Rome: Institut Italiano per il Medio ed Estremo Oriente, 1954.

———, trans. *Buddhist Wisdom Books*. London: Allen and Unwin 1958.

———, trans. *The Gilgit Manuscript of the Aṣṭadaśasāhasrikāprajñāpāra mitā*. Serie Orientale Roma, Volume 26. Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1962.

———, trans. *The Perfection of Wisdom in Eight Thousand Lines & Its Verse Summary*. Wheel Series, Number 1. Bolinas: Four Seasons Foundation, 1973.

———. *The Prajñāpāramitā Literature*. Second edition, revised and enlarged. Tokyo: The Reiyukai, 1978.

———, trans. *The Short Prajñāpāramitā Texts*. London: Luzac, 1973.

———, trans. *Vajracchedikā Prajñāpāramitā*. Serie Orientale Roma, Number 13. Rome: Institute Italiano per il Medio ed Estremo Oriente, 1957.

Fox, Douglas A. Trans *The Heart of Buddhist Wisdom: A Translation of the Heart Sūtra with Historical Introduction and Commentary*. Studies in Asian Thought and Religion Series, Volume 3. Lewiston, Md.: Edward Mellen Press, 1985.

Jamieson, R. C., trans. *The Perfection of Wisdom: Extracts from the Aṣṭasāhasrikāprajā-pāramitā*. New York: Penguin Putnam, 2000.

Lancaster, Lewis, ed. *Prajñãpãramitã and Related Systems: Studies in Honor of Edward Conze*. Berkeley Buddhist Studies Series, Number 1. Berkeley: The Group in Buddhist Studies, The Center for South & Southeast Asian Studies at the University of California, Berkeley, and the Institute of Buddhist Studies, 1977.

F. Mahãyãna: Mãdhyamika School

Bendall, Cecil and W. H. D. Rouse, trans. *Śikshã-samuccaya: A Compendium of Buddhist Doctrine*. Delhi: Motilal Banarsidass, 1971.

Chandrakirti. *Introduction to the Middle Way: Chandrakirti's Madhyamakavatara*. Translated by Padmakara Translation Group. Boston: Shambala, 2002.

Cheng, Hsueh-li, trans. *Nãgãrjuna's Twelve Gate Treatise: Translated with Introductory Essays, Comments, and Notes*. Studies of Classical India, Volume 5. Dordrecht: D. Reidel, 1982.

Emmerick, R. E., trans. *The Khotanese Śũraṅgamasamãdhisũtra*. London Oriental Series, Volume 23. London: Oxford University Press, 1970.

Garfield, Jay L., trans. *The Fundamental Wisdom of the Middle Way: Nãgãrjuna's Mũlamadhyamakakãrikã*. New York, Oxford: Oxford University Press, 1995.

Jha, Ganganath, trans. *The Tattvasaṅgraha of Śãntarakṣita, with the Commentary of Kamalaśĩla*. 2 volumes. Gaekward's Oriental Series, Numbers 80, 83. Raroda: Oriental Institute 1937–1939.

Lamotte, Étienne, trans. *L'Enseignement de Vimalakĩrti*. Bibliothéque du Muséon, Volume 51. Louvain: Publications Universitaires, 1962.

Lang, Karen C., trans. *Four Illusions: Candrakirti's Advice for Travelers on the Bodhisattva Path*. New York: Oxford University Press, 2003.

La Vallee Poussin, Louis de, trans. "Madhyamakãvatãra, Introduction au traité du Milieu." *Le Muséon* 8 (1907): 249–317, 11 (1910): 217–358, 12 (1911): 236–328.

Lindtner, Christian. *Nagarjuniana: Studies in the Writing and Philosophy of Nagarjuna*. Buddhist Traditions Series, Volume 2. Delhi: Motilal Banarsidass, 1987.

May, Jacques, trans. *Candrakĩrti Praṣannapadã Madhyamakavṛtti*. Collection Jean Przyluski, Tome 2. Paris: Adrien Maisonneuve, 1959.

Ramanan, K. Venkata. *Nãgãrjuna's Philosophy as Presented in the Mahãprajñãpãrnitã-Śãstra*. Delhi: Motilal Banarsidass. 1978.

Ruegg, David Seyfort. *The Literature of the Mãdhyamika School of Philosophy in India*. A History of Indian Literature Series Volume 7, Fascicle 1. Wiesbaden: Harrasowitz, 1981.

Sharma, Parmananda, trans. *Śãntideva's Bodhicaryãvarãra: Original Sanskrit Text with English Translation and Exposition Based on Prajñãkarmat's Pañjikã.* 2 volumes. New Delhi: Aditya Prakashan, 1990.

Streng, Frederick. *Emptiness: A Study in Religious Meaning.* Nashville, Tenn: Abingdon, 1967.

Wayman, Alex and Wayman, Hideko, trans. *The Lion's Roar of Queen Śrīmãlã: A Buddhist Scripture on the Tathãgatagarbha Theory.* New York: Columbia University Press, 1974.

Mahãyãna: Yogãcãra School

Anacker, Stefan. *Seven Works by Vasubandhu: The Buddhist Psychological Doctor.* Religions of Asia Series, Number 4. Delhi: Motilal Banarsidass, 1984.

Cook, Francis H., trans. *Three Texts on Consciousness Only.* Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 1999.

Griffiths, Paul J., trans. *The Realm of Awakening: A Translation and Study of the Tenth Chapter of Asaṅga's Mahãyãnasaṃgraha.* New York: Oxford University Press, 1989.

Haldar, Aruna. *Some Psychological Aspects of Early Buddhist Philosophy Based on Abhidharmakośa of Vasubandhu.* The Asiatic Society Monograph Series Volume XXV. Calcutta: The Asiatic Society, 1981.

Hattori, Masaaki, trans. *Dignãga on Perceeption: Being the Ptatyakṣaparichheda of Dignãga's Pramãṇasamuccaya.* Harvard Oriental Series, Number 47. Cambridge Mass: Harvard University Press, 1989.

Lamotte, Étienne, trans. *La Somme du Grand Véhicule d'Asaṅga Mahãyãna*saṃ*graha.* 2 volumes. Bibliothèque du Muséon, Number 7, Volume 2. Louvain: Bureaux du Muséon, 1938–1939.

———, trans. *Saṃdhinirmocana Sũtra: L'Explication des Mystères.* Paris: Adrien Maisonneuve, 1935.

La Vallee Poussin, Louis de, trans. *Vijñãptimãlratasiddhi: La Siddhi de Hiuan-Tsang.* 2 volumes. Paris: Paul Geuthner, 1928–1929.

Levi, Sylvain, trans. *Asaṅga: Mahãyãnasũtrãlaṃkara. Exposé de la Doctrine du Grand Véhicule selon le Système Yogãcãra.* 2 volumes. Paris: H. Champion, 1907–1911.

Stcherbatsky, Fedor, Trans. *Madhyãnta-Vibhaṅga: Discourse on Discrimination between Middle and Extremes Ascribed to Bodhisattva Maitreya.* Bibliotheca Buddhica Reprint, Volume 30. Leningrad: Bibliotheca Buddhica, 1936.

Sutton, Florin. *Existence and Enlightenment in the Laṅkāvatāra-sūtra: A Study in the Ontology and Epistemology of the Yogācāra School of Mahāyāna Buddhism.* SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1991.

Suzuki, D. T. *Studies in the Lankāvatāra Sūtra.* London: G. Routledge, 1930.

———, trans. *The Lankāvatāra Sūtra.* London: G. Routledege, 1932.

Wayman, Alex. *Analysis of the Sravakabhumi Manuscript.* University of California Publications in Classical Philology, Volume 17. Berkeley: University of California Press, 1961.

H. Mahāyāna: Ch'an/Zen School

Abe, Masao. *Zen and Western Thought.* Edited by William R. LaFleur. Honolulu: University of Hawaii Press, 1986.

Addiss, Stephen, ed. *Zen Sourcebook: Traditional Documents from China, Korea, and Japan.* Indianapolis, Ind.: Hackett Publishing Company, 2008.

Arntzen, Sonja. *Ikkyū and the Crazy Cloud Anthology: A Zen Poet of Medieval Japan.* Tokyo: Tokyo University Press, 1986.

Blyth, Reginald Horace, trans. *Zen and Zen Classics.* 5 volumes. Tokyo: The Hokuseido Press, 1960–1970.

Braverman, Arthur, trans. *Mud and Water: The Collected Teachings of Zen Master Bassui.* Boston: Wisdom Publications, 2002.

Broughton, Jeffrey L., trans. *The Bodhidharma Anthology: The Earliest Record of Zen.* Berkeley: University of California Press, 1999.

Chien Bhikshu, Cheng, trans. *Sun-Face Buddha: The Teaching of Ma-tsu and the Hung-chou School of Ch'an.* Berkeley, Calif.: Asian Humanities Press, 1992.

Collcutt, Martin. *Five Mountains: The Rinzai Zen Monastic Institution in Medival Japan.* Cambridge, Mass.: Harvard University Press, 1981.

Cleary, Thomas, trans. *Shobogenzo, Zen Essays.* Honolulu: University of Hawaii Press, 1986.

Dōgen. *Dōgen's Pure Standard for the Zen Community: A Translation of the Eihei Shinji.* Translated by Yaigen Daniel Leighton and Shohaku Okumura. Albany: State University of New York Press, 1996.

———. *Shōbōgenzō: The Eye and Treasury of the True Law.* Four Volumes. Translated by Kosen Nishiyama and John Stevens. Tokyo: Nakayama Shobo, 1975–1977, 1983, 1986.

Ferguson, Andrew, ed. *Zen's Chinese Heritage: The Masters and Their Teachings.* Boston: Wisdom Publications, 2000.

Foster, Nelson and Jack Shoemaker, ed. *The Roaring Stream: A New Zen Reader*. Hopewell, N. J.: The Ecco Press, 1996.

Green, James, Trans. *The Recorded Sayings of Zen Master Joshu*. London: Alta Mira Press, 1998.

Gernet, Jacques, trans. *Entretiens du Mâitre de Dhyãna Chen-houei du Ho-tso*, 668, 760. Publications de l'École française d'Extrême-Orient, Volume 31. Hanoi: École française d'Extrême-Orient.

Haskel, Peter, trans. *Letting Go: The Story of Zen Master Tōsui*. Honolulu: University of Hawaii Press, 2001.

Keiji, Nishitani. *The Self-Overcoming of Nihilism*. Translated by Graham Parkes. Albany: State University of New York Press, 1990.

Kitarō, Nishida. *Last Writings: Nothingness and the Religious Worldview*. Translated by David A. Dilworth. Honolulu: University of Hawaii Press, 1987.

Leibenthal, Walter, trans. *The Book of Chao*. Monumenta Serica, Number 13. Peking: Catholic University of Peking, 1948.

Leighton, Taigen Dan and Shohaku Okumura, trans. *Dōgen's Extensive Record: A Translation of Eiheikōroku*. Boston: Wisdom Publications, 2005.

Linji, *Three Chan Classics* (The Recorded Sayings of Linji; Women's Gate; The Faith-Mind Maxim). Berkeley: Numata Center for Buddhist Translation and Research, 1999.

McRae, John R., Osamu Yoshida, and Steven Heine, trans. *Zen Texts*. Berkeley, Calif.: Numata Center for Buddhist Translations and Research, 2005.

Masunaga, Reiho, trans. *A Primer of Soto Zen*. London: Routledge and Kegan Paul, 1972.

Sekida, Katsuki, trans. *Two Zen Classics: The Gateless Gate and the Blue Cliff Records*. Boston and London: Shambhala, 2005.

Shaw, R. D. M., trans. *The Blue Cliff Records*: Hekigan Roku, Containing 100 Stories of Zen Masters in Ancient China. London: M. Joseph, 1961.

Stanford, James H. *Zen-Man Ikkyū*. Chico, Calif.: Scholars Press, 1981.

Waddell, Norman and Masao Abe, trans. *The Heart of Dōgen's Shōbōgenzō*. Albany: State University of New York Press, 2002.

Watson, Burton, trans. *The Zen Teachings of Master Lin-chi: A Translation of the Lin-chilu*. New York: Columbia University Press, 1993.

Yampolsky, Philip, trans. *The Platform Sutra of the Sixth Patriarch*. New York: Columbia University Press, 1967.

———, trans. *Selected Writings of Nichiren*. New York: Columbia University Press, 1990.

———, trans. *The Zen Master Hakuin: Selected Writings*. New York: Columbia University Press, 1971.

I. Mahãyãna: Pure Land School

Blum, Mark L. *The Origins and Development of Pure Land Buddhism: A Study and Translation of Gyōnen's Jōdo Hōmon Genrushō*. New York: Oxford Univeristy Press, 2002.

Goṇmez, Luis O. *The Land of Bliss: The Paradise of the Buddha of Measureless Light: Sanskrit and Chinese Versions of the Sukhãvatīvyūha Sūtras*. Honolulu: University of Hawaii Press, 1996.

Hōnen. *Senchaku, Hongan Nembutsu Shū*. Translated by Morris J. Augustine and Komdō Tesshō. Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 1997.

———. *Senchakushū*. English Translation Project. Honolulu: University of Hawaii Press, 1998.

Inagaki, Hisao, Kosho Yukawa, and Thomas R. Okano, Trans. *The Kyo Gyo Shisho* (by Shinran). Ryukoku Translation Series, Volume 5. Kyoto: Ryukoku Translation Center, Ryukoku University, 1966.

Muller, F. Max, trans. "The Larger Sukhãvatī-Vyūha," in *Buddhist Mahãyãna Texts*. Volume 49 of Sacred Books of the East. Edited by E. B. Cowell (et al). Delhi: Motilal Banarsidass, 1965.

———, trans. "The Smaller Sukhãvatī-Vyuha," in *Buddhist Mahãyãna-Texts*. Volume 49 of Sacred Books of the East. Edited by E. B. Cowell (et al). Delhi: Motilal Banarsidass, 1965.

Pruden, Leo M., trans. "Ten Doubts Concerning the Pure Land," *The Eastern Buddhist*, New Series, 6 (1973): 126–157.

Takakusu Junjiro, trans. "The Amitayur-Dhyãna Sūtra," in *Buddhist Mahãyãna Texts*. Volume 49 of Sacred Books of the East. Edited by E. B. Cowell (et al). Delhi: Motilal Banarsidass, 1965.

Tanaka, Kenneth K. *The Dawn of Pure Land Buddhist Doctrine: Chingying Hui-yuan's Commentary on the Visualization Sūtra*. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1990.

J. Additional Mahãyãna Texts

Chang, Garma C. C., ed. *A Treasury of Mahãyãna Sūtras: Selections from the Mahãratnakūta Sūtra*. University Park: Pennsylvania State University Press, 1983.

Emmerick, R. E., trans. *The Sūtra of Golden Light* (Suvarṇaprabhāsottama-sūtra). Sacred Books of the Buddhists, Volume 27. London: Luzac, 1970.

Ensink, Jacob, trans. *The Questions of Rāṣṭrapāla* (Rāṣṭrapalāparipṛcchā-sūtra). Zwolle, Netherlands: Van de Erven J. J. Tiji, 1952.

Foucaux, Edouard, trans. *Dévelopement des Jeux* (Lalitavistara) 2 volumes. Paris: E. Leroux, 1884–1892.

Fuchs, Rosemarie, trans. *Buddha Nature: The Mahayana Uttaratantra Shastra*. Ithaca, N. Y.: Snow Lion Publications, 2000.

Hakeda Yoshito S., trans. *The Awakening of Faith Attributed to Aśvaghoṣa* (Mahāyānaśraddhotpāda-śāstra). New York: Columbia University Press, 1967.

Harrison, Paul, trans. *The Pratyutpanna Samādhi Sūtra*. Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 1998.

Hurvitz. Leon N., trans. *Scripture on the Lotus Blossom of the Fine Dharma* (The Lotus Sūtra). Buddhist Studies and Translations Series. New York: Columbia University Presss, 1976.

Keenan, John P., trans. *The Scripture on the Explication of Underlying Meaning of the Saṃdhinirmocana-sūtra.* Berkeley: Numata Center for Buddhist Translation and Research, 2000.

McRae, John, trans. *The Śūraṅgama Samādhi Sūtra*. Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 1998.

Python, Pierre, trans. *Vinaya-viniscaya-Upāli-paripṛcchā: Enquête d'Upāli pour une exégèse de la discipline*. Paris: Adrien Maisonneuve, 1973.

Regamey, Constantin, trans. *Three Chapters from the Samādhirājasūtra*. Publications of the Oriental Commission, Number 1. Warsaw: Warsaw Society of Sciences and Letters,1938.

Śāntideva. *The Bodhicaryāvatāva*. Translated by Kate Crosby and Andrew Skilton. Oxford: Oxford University Press, 1966.

Sharma, Parmananda, trans. *Śāntideva's Bodhicharyāvatāra*. 2 volumes. New Delhi: Aditya Prakashan, 1990.

Teiser, Stephen F. and Jacqueline L. Stone. *Readings of the Lotus Sūtra*. New York: Columbia University Press, 2009.

Yamomoto, Kosho, trans. *The Mahāyāna Mahāparinirvāṇa-Sūtra*. 3 volumes. Karin Buddhological Series. Ube City, Japan: Karinbunko, 1974.

Yifa. *The Origins of Buddhist Monastic Codes in China: An Annotated Translation and Study of the Chanyuan qinggui*. Honolulu: University of Hawaii Press, 2002.

Watson, Burton, trans. *The Lotus Sutra*. New York: Columbia University Press, 1993.

———, trans. *The Vimalakirti Sutra.* New York: Columbia University Press, 1997.

K. Vajrayãna School

Bhattacharya, Benyotosh Edited. *Guhyasamãja Tantra or Tathãgataguhyaka.* Gaekward's Oriental Series, Number 53. Baroda, India: Oriental Institute, 1931.
Cabezón, José Ignacio, trans. *A Dose of Emptiness: An Annotated Translation of the stong thun chen mo of mkhas grub dGe legs dpal bzang.* Albany: State University of New York Press, 1992.
Cuevas, Bryan J. *The Hidden History of the Tibetan Book of the Dead.* Oxford: Oxford University Press, 2003.
Evans-Wentz, Walter Yeeling, ed. *The Tibetan Book of the Dead, or the After-Death Experiences on the Bardo Plane, According to Lama Kazi Dawa-Samdup's English Rendering.* Third edition. London: Oxford University Press, 1960.
———, ed. *The Tibetan Book of the Great Liberation.* London: Oxford University Press, 1954.
———, ed. *Tibetan Yoga and Secret Doctrines.* Second edition. London: Oxford University Press, 1958.
Giebel, Rolf W., trans. *Shingon Texts.* Berkeley, Calif.: Numata Center for Buddhist Translation and Research, 2004.
Guenther, Herbert V. *The Life and Teachings of Nãropa.* UNESCO Collection of Representative Works, Tibetan Series. Oxford: Clarendon Press, 1963.
———. *The Royal Song of Saraha: A Study in the History of Buddhist Thought.* Seattle: University of Washington Press, 1969.
———, trans. *Gam-po-pa: The Jewel Ornament of Liberation.* Clear Light Series. Berkeley, Calif.: Shambala, 1971.
———. *Tibetan Buddhism without Mystification: The Buddhist Way from Original Tibetan Sources.* Leiden: E. J. Brill, 1966.
Hakeda, Yoshito S., trans. *Kūkai: Major Works.* New York: Columbia University Press, 1972.
Hopkins, Jeffrey, trans. *Tantric Practice in Nying-ma by Khetsun Sangpo Rinbochary.* Ithaca, N. Y.: Snow Lion Publications, 1982; reprint 1996.
Jackson, Roger R., trans. *Tantric Treasures: Three Collections of Mystical Verse from Buddhist India.* Oxford: Oxford University Press, 2004.
Neumaier-Dargyay, E. K. *The Sovereign All-Creating Mind The Motherly Buddha: A Translation of the Kun byed rgyal po'i mdo.* Albany: State University of New York Press, 1992.

Snellgrove, David L., trans. *The Hevajra Tantra: A Critical Study*. London: Oxford University Press, 1959.

Sparham, Gareth, trans. *Ocean of Eloquence: Tsong Kah Pa's Commentary on the Yogācāra Doctrine of Mind*. Albany: State University of New York Press, 1993.

Thurman, Robert A. F., trans. *The Tibetan Book of the Dead*. New York: Bantam Books, 1994.

Tsong-kha-pa, *The Great Treatise on the Stages of the Path to Enlightenment*. 3 volumes. Translated by The Lamrim Chenmo Translation Committee. Ithaca, N.Y.: Snow Lion Publications, 2000, 2002, 2004.

III. BUDDHIST THOUGHT AND DOCTRINE

A. Surveys and Introductions

Conze, Edward. *Buddhist Thought in India: Three Phases of Buddhist Philosophy*. Ann Arbor: University of Michigan Press, 1967.

Corless, Roger. *The Vision of Buddhism: The Space under the Tree*. New York: Paragon House, 1989.

Dutt, Nalinaksha. *Aspects of Mahāyāna Buddhism and Its Relation to Hinayāna*. London: Luzac, 1930.

Guenther, Herbert. *Buddhist Philosophy in Theory and Practice*. Berkeley: Shambala, 1971.

Kalupahana, David. *Buddhist Philosophy: A Historical Analysis*. Honolulu: University of Hawaii Press, 1976.

———, ed. *Buddhist Thought and Ritual*. New York: Paragon House, 1991.

Keith, Arthur Berriedale. *Buddhist Philosophy in India and Ceylon*. Fourth edition. The Chowkhamba Sanskrit Series, Number 26. Varanasi: Chowkhamba, 1963.

Olson, Carl. *The Different Paths of Buddhism: A Narrative-Historical Introduction*. New Brunswick, N. J.: Rutgers University Press, 2005.

Potter, Karl H., ed. *Encyclopedia of Indian Philosophies. Volume VII: Abhidharma Buddhism to 150 A. D.* Delhi: Motilal Banarsidass, 1996; reprint 1998.

———, ed. *Encyclopedia of Indian Philosophies. Volume VIII: Buddhist Philosophy from 100 to 350 A. D.* Delhi: Motilal Banarsidass, 1999.

Rahula, Walpola. *What the Buddha Taught*. Revised edition. Bedford: G. Fraser, 1967.

Reat, N. Ross. *The Origins of Indian Psychology*. Berkeley, Calif.: Asian Humanities Press, 1990.

Stcherbatsky, Fedor Ippolitovich. *Buddhist Logic*. 2 volumes. New York: Dover, 1962.

Takakusu, Junjiro. *The Essentials of Buddhist Philosophy*. Edited by Wing-tsit Chan and Charles A. Moore. Westport, Conn.: Greenwood Press, 1973.

Thomas, Edward J. *The History of Buddhist Thought*. Second edition. New York: Barnes and Noble, 1963.

Williams, Paul and Anthony J. Tribe. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. London: Routledge, 2000.

B. Formative Buddhism

Anderson, Carol S. *Pain and Its Ending: The Four Noble Truths in the Theravāda Buddhist Canon*. Richmond, UK: Curzon Press, 1999.

Arnold, Dan. Buddhists, *Brahmins, and Belief: Epistemology in South Asian Philosophy of Religion*. New York: Columbia University Press, 2005.

Bareau, Andre. *L'Absolu en Philosophic Bouddhique: Evolution de la Notio d'Asaṃskta*. Paris: Centre de Documentation Universitaire, 1951.

Boisvert, Mathieu. *The Five Aggregates: Understanding Theravāda Psychology and Soteriology*. Waterloo, Canada: Wilfrid Laurier University Press, 1995.

Collins, Steven. *Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire*. Cambridge: Cambridge University Press, 1998.

———. *Selfless Persons: Imagery and Thought in Theravāda Buddhism*. Cambridge: Cambridge University Press, 1982.

Davidson, Ronald M. *Indian Esoteric Buddhism: A Social History of the Tantric Movement*. New York: Columbia University Press, 2002.

de Jong, Jan Willem. "The Background of Early Buddhism." *Journal of Indian and Buddhist Studies* 12, 1 (1964): 34–47.

Demiéville, Paul. "L'Origine des sectes bouddhiques d'après Paramārtha." *Mélanges Chinois et Bouddhiques* 1 (1931): 15–64.

De Silva, Padmasiri. *An Introduction to Buddhist Psychology*. Third Edition. Lanham, Md.: Rowman & Littlefield, 2000.

Dutt, Nalinaksha. *Buddhist Sects in India*. Calcutta: Mukhopadhyay, 1970.

———. "Doctrines of the Mahāsaṅghika School of Buddhism." *Indian Historical Quarterly* 13 (1937): 549–580 and 14 (1938): 110–113.

———. "Doctrines of the Sammitīya School of Buddhism." *Indian Historical Quarterly* 15 (1939): 90–100.

English, Elizabeth. *Vajrayoginī: Her Visulizations, Rituals, and Forms: A Study of the Cult of Vajrayoginī in India.* Boston: Wisdom Publications, 2002.

Falk, Maryla. *Nāma-rūpa and Dharma-rūpa: Origin and Aspects of an Ancient Indian Conception.* Calcutta: University of Calcutta, 1943.

Govinda, Lama Anagarika. *The Psychological Attitude of Early Buddhist Philosophy and Its Systematic Representation According to the Abhidhamma Tradition.* London: Rider, 1961.

Gowans, Christopher W. *Philosophy of the Buddha.* London: Routledge, 2003.

Guenther, Herbert. *Philosophy and Psychology in the Abhidhamma.* Revised edition. Delhi: Motilal Banarsidass, 1974.

Hamilton, Sue. *Early Buddhism: A New Approach; The I of the Beholder.* Richmond, UK: Curzon Press, 2000.

Jayatilleke, K. N. *Early Buddhist Theory of Knowledge.* London: Allen and Unwin, 1963.

Johansson, Rune E. A. *The Dynamic Psychology of Early Buddhism.* Scandinavian Institute of Asian Studies Monograph Series, Number 37. New Delhi: Curzon Press, 1979.

Kalupahana, David. *Causality: The Central Philosophy of Buddhism.* Honolulu: University of Hawaii Press, 1975.

Lamotte, Étienne. "Buddhist Controversy over the Five Propositions." *Indian Historical Quarterly*, 32 (1956): 148–162.

———. Edited and trans. "Le traité de l'acte de Vasubandhu: Karmasiddhiprakaraṇa." *Mélanges Chinois et Bouddhiques* 4 (1935–1936): 151–171.

La Vallee Poussin, Louis de. "Documents d'Abhidharma, la Controverse du Temps." *Mélanges Chinois et Bouddhiques* 3 (1937): 7–158.

———. "The Five Points of Mahãdeva and the Kathãvatthu." *Journal of the Royal Asiatic Society* 1910, pp. 413–423.

Lopez, Jr., Donald S., ed. *Buddhism in Practice.* Princeton, N. J.: Princeton University Press, 1995.

Masefield, Peter. *Divine Revelation in Pali Buddhism.* London: Alien and Unwin, 1986.

McDermott, James P. *Development in the Early Buddhist Concept of Kamma/Karma.* Delhi: Motilal Banarisdass, 1984.

Pickering, John, ed. *The Authority of Experience: Essays on Buddhism and Psychology.* Richmond, UK: Curzon Press, 1997.

Prasad, H. S., ed. *Essays on Time in Buddhism.* Delhi: Satguru Publications, 1991.

Regamey, Constantin. "Le problème du bouddhisme primitif et les derniers travaux de Stanislaw Schayer." *Rocznik Orientalistyczny* 21 (1957): 37–58.

Schayer, Stanislaus. "Pre-canonical Buddhism." *Arcfiiv Orientaini* (1935): 121–132.

Schopen, Gregory. *Bones, Stones, and Buddhist Monks: Collected Papers on the Archaeology, Epigraphy, and Texts of Monastic Buddhism in India.* Honolulu: University of Hawaii Press, 1997.

———. *Buddhist Monks and Business Matters: Still More Papers on Monastic Buddhism in India.* Honolulu: University of Hawaii Press, 2004.

Wayman, Alex. "Buddhist Dependent Origination." *History of Religions* 10 (1971): 185–203.

Young, Serinity. *Dreaming in the Lotus: Buddhist Dream Narrative, Imagery, and Practice.* Boston: Wisdom Publications, 1999.

C. Mahãyãna Buddhism

Abé, Ryũichi. *The Weaving of Mantra: Kũkai and the Construction of Esoteric Buddhist Discourse.* New York: Columbia University Press, 1999.

Adolphson, Mikaels. *The Teeth and Claws of the Buddha: Monastic Warriors and Sõhei in Japanese History.* Honolulu: University of Hawaii Press, 2007.

Amstutz, Galen. *Interpretating Amida: History and Orientalism in the Study of Pure Land Buddhism.* Albany: State University of New York Press, 1997.

Andresen, Esben. *Popular Buddhism in Japan: Shin Buddhist Religion and Culture.* Honolulu: University of Hawaii Press, 1998.

Andrews, Allan A. *The Teachings Essential for Rebirth: A Study of Genshin's* Ōjōyshū. Tokyo: Sophia University, 1973.

Benn, James A. *Burning for the Buddha: Self-Immolation in Chinese Buddhism.* Honolulu: University of Hawaii Press, 2007.

Bloom, Alfred. *Shinran's Gospel of Pure Grace.* Association for Asian Studies Monograph Series, Number 20. Tucson: University of Arizona Press, 1965.

Blum, Mark L. and Shinya Yasutomi, ed. *Rennyo and the Roots of Modern Japanese Buddhism.* New York: Oxford University Press, 2006.

Blumenthal, James. *The Ornament of the Middle Way: A Study of the Madhyamaka Thought of Śãntarakṣita.* Ithaca, N.Y.: Snow Lion Publications, 2004.

Brassard, Francis. *The Concept of Bodhicitta in Śãntideva's Bodhicaryãvatãra.* Albany: State University of New York Press, 2000.

Brown, Brian Edward. *The Buddha Nature: A Study of the Tathāgatagarbha and Ālayavijñāna*. Delhi: Motilal Banarsidass, 1991; reprint 1994.

Chang, Garma Chen Chl. *The Buddhist Teaching of Totality: The Philosophy of Hwa Yen Buddhism*. University Park: Pennsylvania State University Press, 1971.

Cleary, Thomas. *Entry into the Inconceivable: An Introduction to Hua-yen Buddhism*. Honolulu: University of Hawaii Press, 1983.

Cole, Alan. *Text as Father: Paternal Seductions in Early Mahāyāna Buddhist Literature*. Berkeley: University of California Press, 2005.

Conze, Edward. *Thirty Years of Buddhist Studies: Selected Essays*. Columbia: University of South Carolina Press, 1968.

Cook, Francis H. *Hua-yen Buddhism: The Jewel Net of Indra*. Institute for the Advanced Study of World Religions Series. University Park: Pennsylvania State University Press, 1977.

Covell, Stephen G. *Japanese Temple Buddhism: Worldliness in a Religion of Renunciation*. Honolulu: University of Hawaii Press, 2005.

de Jong, Jan Willem. "Le problème de l'absolu dans l'école Mādhyamika." *Revue Philosophique de la France et de l'Etranger* 140 (1950): 323–337.

Dreyfus, George B. J. and Sara L. McClintock, eds. *The Svātantrika-Prāsaṅgika Distinction: What Difference Does a Difference Make?* Boston: Wisdom Books, 2003.

Duerlinger, James. *Indian Buddhist Theories of Person: Vasubandha's Reflections of the Theory of a Self*. London: Routledge, 2003.

Dutt, Nalinaksha. "Tathāgatagarbha." *Indian Historical Quarterly*, 33 (1957): 26–39.

Eckel, Malcolm David, trans. *Jñānagarbha's Commentary on the Distinction Between the Two Truths: An Eighth Century Handbook of Madhyamaka Philosophy*. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1987.

Ford, James L. *Jōkei and Buddhist Devotion in Early Medieval Japan*. Oxford: Oxford University Press, 2006.

Fowler, Sherry D. *Murōji: Rearranging Art and History at a Japanese Buddhist Temple*. Honolulu: University of Hawaii Press, 2005.

Garfield, Jay L. *Empty Words: Buddhist Philosophy and Cross-Cultural Interpretation*. New York: Oxford University Press, 2002.

Gimello, Robert and Peter N. Gregory, ed. *Studies in Ch'an and Hua-yen*. Honolulu: University of Hawaii Press, 1983.

Gregory, Peter N. *Tsung-mi and the Sinification of Buddhism*. Princeton, N.J.: Princeton University Press, 1991.

Groner, Paul. *Ryōgen and Mount Hiei: Japanese Tendai in the Tenth Century*. Honolulu: University of Hawaii Press, 2002.

———. *Saichō: The Establishment of the Japanese Tendai School*. Honolulu: University of Hawaii Press, 2000.

Hirakawa, Akira. "The Rise of Mahāyāna Buddhism and Its Relationship to the Worship of Stūpas." *Memoirs of the Toyo Bunkyo Research Department*, 22 (1963): 57–106.

Hookham, S. K. *The Buddha Within: Tathāgatagarbha Doctrine According to the Shentong Interpretation of the Ratnagotravibhāga*. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1991.

Huntington, C. W. with Geshe Namgyal Wangchen. *The Emptiness of Emptiness: An Introduction to Early Indian Mādhyamika*. Honolulu: University of Hawaii Press, 1989.

Hurvitz, Leon H. *Chih-I (538–597): An Introduction to the Life and Ideas of a Chinese Buddhist Monk*. Mélanges Chinois et Bouddhiques, Number 12. Brussels: Institut Beige des Hautes Etudes Chinoises, 1962.

Jinpa, Thupten. *Self, Reality and Reason: Tsongkhapa's Quest for the Middle Way*. London: Routledge, 2002.

Kieschnick, John. *The Impact of Buddhism on Chinese Material Culture*. Princeton, N.J.: Princeton University Press, 2003.

King, Sallie B. *Buddha Nature*. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1991.

Kiyota, Minoru. *Shingon Buddhism: Theory and Practice*. Los Angeles: Buddhist Books International, 1978.

———. "Three Modes of Encompassing in the Vijñaptimātratā System." *Journal of Indian and Buddhist Studies*, 10, 1 (1962), pp. 19–24.

———. "The Structure and Meaning of Tendai Thought." *Transactions of the International Conference of Orientalists in Japan* 5 (1960), pp. 69–83.

Lamotte, Étienne. "L'Ālayavijñāna, (Le Réceptacle) dans Ie Mahāyānasaṃgraha. Asaṅga et ses Commentateurs (Ch. 2)." *Mélanges Chinois et Bouddhiques* 3 (1934–1935): 169–255.

———. "Sur la Formation du Mahāyāna," in *Festschrift Friedrich Weller*. Leipzig: Harrasowitz, 1954, pp. 377–396.

La Vallée Poussin, Louis de. "Note sur l'Alayavijñāna." *Mélanges Chinois et Bouddhiques*, 3 (1934–1935): 145–168.

———. "Reflections sur le Mādhyamika." *Mélanges Chinois et Bouddhiques* 2 (1933): 4–59.

Lévi, Sylvain. *Un Système de Philosophie Bouddique Matèriaux pour l'étude du Systéme Vijñaptimātra*. Bibliothèque de l'École des Hautes

etudes. Sciences Historiques et Philologiques Fascicule 260. Paris: H. Champion, 1932.

Lopez, Donald S., Jr. *A Study of Svãtantrika*. Ithaca, New York: Snow Lion Publications, 1987.

———, ed. *Buddhist Hermeneutics*. Studies in East Asian Buddhism, Number 6. Honolulu: University of Hawaii Press, 1988.

———. *The Heart Sutra Explained: Indian and Tibetan Commentaries*. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1988.

Lusthaus, Dan. *Buddhist Phenomenology: A Philosophical Investigation of Yogacara Buddhism and the Ch'eng Wei-shih Lun*. London: Routledge, 2002.

Machida, Soho. *Renegade Monk: Hõnen and Japanese Pure Land Buddhism*. Translated by Ioannis Mentzas. Berkeley: University of California Press, 1999

May, Jacques. "La philosophie bouddhique de la vacuité." *Studia Philosophica* 18 (1958): 123–137.

———. "La philosophic bouddhique idéaliste." *Asiatische Studien* 25 (1971): 265–323.

McCagney, Nancy. *Nãgãrjuna and the Philosophy of Openness*. Lanham, Md.: Rowman and Littlefield, 1997.

Nagao, Gadjin M. *Mãdhyamika and Yogãcãra: A Study of Mahãyãna Philosophies*. Collected papers of G. M. Nagao, edited, collated, and translated by Leslie S. Kawamura in collaboration with G. M. Nagao. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1991.

———. *The Foundational Standpoint of Mãdhyamika Philosophy*. Translated by John P. Keenan. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1989.

Nattier, Jan. *Once upon a Future Time: Studies in a Buddhist Prophecy of Decline*. Berkeley, Calif.: Asian Humanities Press, 1991.

Paul, Diana. *Philosophy of Mind in Sixth Century China: Paramãrtba's "Evolution of Consciousness."* Stanford, Calif.: Stanford University Press, 1984.

Pye, Michael. *Skillful Means: A Concept in Mahayana Buddhism*. Second Edition. London: Routledge, 2003.

Robinson, Richard H. *Early Mãdhyamika in India and China*. Madison: University of Wisconsin Press, 1967.

Ruegg, David Seyfort. *La Théorie du Tathãgatagarbha et du Gotra*. Publications de l'École française d'Extrême-Orient, Number 70. Paris: École française d'Extrême–Orient, 1969.

Schopen, Gregory. *Figments and Fragments of Mahãyãna Buddhism in India: More Collected Papers*. Honolulu: University of Hawaii Press, 2005.

Schroeder, John W. *Skillful Means: The Heart of Buddhist Compassion*. Honolulu: University of Hawaii Press, 2001.

Silk, Jonathan A., ed. *Wisdom, Compassion, and the Search for Understanding: The Buddhist Studies Legacy of Gadjin M. Nagao*. Honolulu: University of Hawaii Press, 2000.

Sprung, Mervyn, ed. *The Problem of Two Truths in Buddhism and Vedanta*. Dordrecht: Reidel, 1973.

Suzuku, Daisetz Teitaro. *A Miscellany on the Shin Teachings of Buddhism*. Kyoto: Shinshu Otaniha Shumsho, 1949.

———. *On Indian Mahãyãna Buddhism*. New York: Harper and Row, 1968.

Swanson, Paul Loren. *Foundations of T'ien-t'ai Philosophy: The Flowering of the Two Truth Theory in Chinese Buddhism*. Nanzan Studies in Religion and Culture Series. Berkeley, Calif.: Asian Humanities Press, 1989.

Tanabe, Jr., George J. *Myõe the Dreamkeeper: Fantasy and Knowledge in Early Kamakura Buddhism*. Harvard East Asian Monographs. Cambridge, Mass.: Harvard University Press, 1992.

Tanabe, Jr., George and Willa Jane Tanable, ed. *The Lotus Sutra in Japanese Culture*. Honolulu: University of Hawaii Press, 1989.

Tillemans, Tom J. F. *Scripture, Logic, Language: Essays on Dharmakīrti and His Tibetan Successors*. Boston: Wisdom Publications, 1999.

Tripathi, Chhote Lal. *The Problem of Knowledge in Yogãcãra Buddhism*. Varanasi: Bharat-Bharati, 1972.

Tucci, Giuseppe. *On Some Aspects of the Doctrines of Maitreya and Asaṅga*. Calcutta: University of Calcutta, 1930.

Waldron, William. *The Buddhist Unconscious: The Alaya-vijñãna in the Context of Indian Buddhist Thought*. London: Routledge, 2003.

Walser, Joseph. *Nãgãrjuna in Context: Mahãyãna Buddhism and Early Indian Culture*. New York: Columbia University Press, 2005.

Weinstein, Stanley. "The Ãlaya-vijñãna in Early Yogãcãra Buddhism." *Transactions of the International Conference of Orientalists in Japan*, 3 (1958): 46–58.

Williams, Paul. *Altruism and Reality: Studies in the Philosophy of the Bodhicaryããvatãra*. Richmond, UK: Curzon Press, 1998.

———. Mahayan Buddhism: The Doctrine Foundations. Second Edition. London: Routledge, 2008.

———. *The Reflexive Nature of Awareness: A Tibetan Madhyamaka Defence*. Richmond, UK: Curzon Press, 1998.

Wood, Thomas E. *Mind-Only: A Philosophical and Doctrinal Analysis of the Vijñānavāda*. Society for Asian and Comparative Philosophy Monograph Series, Number 9. Honolulu: University of Hawaii Press, 1991.

———. *Nāgārjunian Disputations: A Philosophical Journey through an Indian Looking-Glass*. Honolulu: University of Hawaii Press, 1994.

Yammamoto, Kosho. *An Introduction to Shin Buddhism*. Oyama, Japan: The Karinbunko, 1963.

Yoshinori, Takeuchi, ed. *Buddhist Spirituality: Indian, Southeast Asian, Tibetan, and Early Chinese*. New York: Crossroad, 1993.

Yü, Chün-fang. *Kuan-yin: The Chinese Transformation of Avalokiteśvara*. New York: Columbia University Press, 2001.

Yu-kwan Ng. *T'ien-t'ai Buddhism and Early Mādhyamika*. Honolulu: University of Hawaii Press, 1993.

D. Vajrayāna Buddhism

Bharati, Agehananda. *The Tantric Tradition*. London: Rider, 1965.

Blofeld, John. *The Tantric Mysticism of Tibet: A Practical Guide*. New York: E. P. Dutton, 1970.

Cabezon, José Ignacio. *Buddhism and Language: A Study of Indo-Tibetan Scholasticism*. Albany: State University of New York Press, 1999.

Cozort, Daniel. *Highest Yoga Tantra: An Introduction to the Esoteric Buddhism of Tibet*. Ithaca, N. Y.: Snow Lion Publications, 1986.

Davidson, Ronald M. *Tibetan Tantric Buddhism in the Renaissance Rebirth of Tibetan Culture*. New York: Columbia University Press, 2005.

Dreyfus, George B. J. *The Sound of Two Hands Clapping: The Education of a Tibetan Buddhist Monk*. Berkeley: University of California Press, 2003.

Govinda, Lama Anagarika. *Foundations of Tibetan Mysticism: According to the Esoteric Teachings of the Great Mantra Om Mani Padme Hum*. New York: Samuel Weiser, 1969.

Guenther, Herbert V. *The Tantric View of Life*. The Clear Light Series. Berkeley, Calif.: Shambhala, 1972.

———. *The Teachings of Padmasambhava*. Leiden: E. J. Brill, 1996.

Gyatso, Janet. *Apparitions of the Self: The Secret Autobiographies of a Tibetan Visionary*. Princeton, N.J.: Princeton University Press, 1998.

———, ed. *In the Mirror of Memory: Reflections on Mindfulness and Remembrance in Indian and Tibetan Buddhism*. Albany: State University of New York Press, 1992.

Hopkins, Jeffrey. *Emptiness Yoga: The Tibetan Middle Way*. Ithaca, N.Y.: Snow Lion Publications, 1987; Second Edition 1995.

Kapstein, Mathew T. *The Tibetan Assimilation of Buddhism: Conversion, Contestation and Memory*. New York: Oxford University Press, 2000.

Lozez, Jr., Donald S., ed. *Religions of Tibet in Practice*. Princeton, N.J.: Princeton University Press, 1997.

Pettit, John W. *Mipham's Beacon of Certainty: Illuminating the View of Dzogchen the Great Perfection*. Boston: Wisdom Publications, 1999.

Powers, John. *Introduction to Tibetan Buddhism*. Ithaca, N.Y.: Snow Lion Publications, 1995.

Ray, Reginald. *Secret of the Vajra World: The Tantric Buddhism of Tibet*. Boston: Shambhala, 2001.

Samuel, Geoffrey. *Tantric Revisionings: New Understanding of Tibetan Buddhism and Indian Religion*. Aldershot, UK: Ashgate, 2005.

Simmer-Brown, Judith. *Dakini's Warm Breath: The Feminine Principle in Tibetan Buddhism*. Boston and London: Shambhala, 2002.

Tucci, Giuseppe. *The Theory and Practice of the Mandala: With Special Reference to the Modern Psychology of the Subconscious*. Translated by Alan H. Brodrick. New York: Samuel Weiser, 1969.

Wallace, Vesna A. *The Inner Kālacakratantra: A Buddhist Tantric View of the Individual*. New York: Oxford University Press, 2001.

———. *The Kālacakratantra: The Chapter on the Individual together with the Vimalaprabhā*. New York: Columbia University Press, 2004.

Wayman, Alex. *The Buddhist Tantras: Light on Indo–Tibetan Esoterism*. New York: Samuel Weiser, 1973.

Young, Serinity. *Courtesans and Tantric Consorts: Sexualities in Buddhist Narrative, Iconography, and Ritual*. New York and London: Routledge, 2004.

E. Ch'an/Zen Buddhism

Ademek, Wendi L. *The Mystique of Transmission: On an Early Chan History and Its Contexts*. New York: Columbia University Press, 2007.

Baroni, Helen T. *Iron Eyes: The Life and Teachings of the Obaku Zen Master Tetsugen Dōkō*. Albany: State University of New York Press, 2006.

_____. *Obaku Zen: The Emergence of the Third Sect of Zen in Tokugawa Japan*. Honolulu: University of Hawaii Press, 2000.

Bodiford, William M. *Sōtō Zen in Medieval Japan*. Studies in East Asian Buddhism, 8. Honolulu: University of Hawaii Press, 1993.

Broughton, Jeffrey Lyle. *Zongmi on Chan*. New York: Columbia University Press, 2009.

Cole, Alan. *Fathering Your Father: The Zen of Fabrication in Tang Buddhism*. Berkeley: University of California Press, 2009.

Dumoulin, Heinrich. *A History of Zen Buddhism*. Translated by Paul Peachey. New York: McGraw-Hill, 1965.

Faure, Bernard. *Chan Insights and Oversights: An Epistemological Critique of the Chan Tradition*. Princeton, N. J.: Princeton University Press, 1993.

———. *The Will to Orthodoxy: A Critical Genealogy of Northern Chan Buddhism*. Stanford, Calif.: Stanford University Press, 1997.

Gregory, Peter N. *Tsung-mi and the Sinification of Buddhism*. Studies in East Asian Buddhism 16. Honolulu: University of Hawaii Press, 2002.

Heine, Steven. *A Blade of Grass: Japanese Poetry and Aesthetics in Dōgen Zen*. New York: Peter Lang, 1989.

———. *Dōgen and the Kōan Tradition: A Tale of Two Shōbōgenzō Texts*. Albany: State University of New York Press, 1994.

———. *Opening a Mountain: Kōans of the Zen Masters*. Oxford: Oxford University Press, 2002.

———. *Zen Skin, Zen Marrow: Will the Real Zen Buddhism Please Stand Up?* New York: Oxford University Press, 2008.

Heine, Steven and Dale S. Wright, ed. *The Kōan: Texts and Contexts in Zen Buddhism*. Oxford: Oxford University Press, 2000.

———, ed. *The Zen Canon: Understanding the Classic Texts*. Oxford: Oxford University Press, 2004.

———, ed. Zen *Classics: Formative Texts in the History of Zen Buddhism*. Oxford: Oxford University Press, 2006.

———, ed. *Zen Ritual: Studies of Zen Buddhist Theory in Practice*. Oxford, New York: Oxford University Press, 2008.

———. *Zen Skin, Zen Marrow: Will the Real Zen Buddhism Please Stand UP?* Oxford: Oxford University Presss, 2007.

Hershock, Peter D. *Chan Buddhism*. Honolulu: University of Hawaii Press, 2005.

———. *Liberating Intimacy: Enlightenment and Social Virtuosity in Ch'an Buddhism*. Albany: State University of New York Press, 1996.

Hori, Victor Sōgan. *Zen Sand: The Book of Capping Phrases for Kōan Practice*. Honolulu: University of Hawaii Press, 2003.

Ives, Christopher. *Zen Awakening and Society*. Honolulu: University of Hawaii Press, 1992.

Jan, Yun-hua. "Tsung-mi: His Analysis of Ch'an Buddhism." *T'oung Pao*, 58 (1972): 1–54.

Jia, Jinhua. *The Hongzhou School of Chan Buddhism in Eighth—through Tenth—Century China*. Albany: State University of New York Press, 2006.

Kim, Hee-Jin. *Dōgen on Meditation and Thinking: A Reflection on His View of Zen*. Albany: State University of New York Press, 2007.

Kopf, Gereon. *Beyond Personal Identity: Dōgen, Nishida, and a Phenomenology of No-Self*. Richmond: Curzon Press, 2001.

Lai, Whalen and Lewsis Lancaster. *Early Ch'an in China and Tibet*. Berkeley Buddhist Studies Series, Volume 5. Berkeley Asian Humanities Press, 1983.

McRae, John R. *Seeing through Zen: Encounter, Transformation, and Genealogy in Chinese Chan Buddhism*. Berkeley: University of California Press, 2003.

Parker, Joseph D. *Zen Buddhist Landscape Arts of Early Muromachi Japan (1336–1573)*. Albany: State University of New York Press, 1999.

Olson, Carl. "The Human Body as a Boundary Symbol: A Comparison of Merleau-Ponty and Dōgen." *Philosophy East and West*. Vol. XXXVI, No. 2 (April 1986): 107–120.

———. "The Leap of Thinking: A Comparison of Heidegger and the Zen Master Dōgen." *Philosophy Today*. Volume 25 (1981): 55–62.

———. *Zen and the Art of Postmodern Philosophy: Two Paths of Liberation from the Representational Mode of Thinking*. Albany: State University of New York Press, 2000.

Schlütter, Morten. *How Zen Became Zen: The Dispute Over Enlightenment and the Formation of Chan Buddhism in Song-Dynasty China*. Kuroda Institute Studies in East Asian Buddhism 22. Honolulu: University of Hawaii Press, 2008.

Shaner, David Edward. *The Bodymind Experience in Japanese Buddhism: A Phenomenological Perspective of Kukai and Dōgen*. Albany: State University of New York Press, 1985.

Stone, Jacqueline I. *Original Enlightenment and the Transformation of Medieval Japanese Buddhism*. Kuroda Institute Studies in East Asian Buddhism 12. Honolulu: University of Hawaii Press, 1999.

Suzuku, Daisetz Teitaro. *Essays in Zen Buddhism*. First Series. New York: Grove Press, 1961. Second Series. Edited by Christmas Humphreys. New York: Samuel Weiser, 1971. Third Series. New York: Samuel Weiser, 1970.

———. *Manual of Zen Buddhism*. New York: Grove Press, 1960.

Victoria, Brian Daizen. *Zen at War*. Second Edition. Lanham: Rowman and Littlefield, 2006.

Welter, Albert. *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism*. Oxford: Oxford University Press, 2006.

———. *The Linji Lu and the Creation of Chan Orthodoxy: The Development of Chan's Records of Sayings Literature*. Oxford: Oxford University Press, 2008.

Williams, Duncan Ryūken. *The Other Side of Zen: A Social History of Sōtō Zen Buddhism in Tokugawa Japan*. Princeton, N.J.: Princeton University Press, 2005.

Wright, Dale S. *Philosophical Meditations on Zen Buddhism*. Cambridge: Cambridge University Press, 1998.

IV. RITUAL DIMENSIONS OF BUDDHISM AND POPULAR BELIEFS

A. Practices and Rituals

Anderson, Mary M. *The Festivals of Nepal*. London: Allen and Unwin, 1971.

Bareau, Andre. "La Construction et le culte du Stūpa d'après Ie Vinayapiṭaka." *Bulletin de l'École française d'Extrême-Orient* 50 (1962): 229–274.

Bechert, Heinz. "Some Remarks on the Kaṭhina Rite." *Journal of the Bihar Research Society* 54 (1968): 319–329.

Beyer, Stephan. *The Cult of Tārā: Magic and Ritual in Tibet*. Hermeneutics: Studies in the History of Religions, Volume 1. Berkeley: University of California Press, 1973.

Bimbaum, Raoul. *The Healing Buddha*. Boulder, Colo.: Shambhala, 1979.

Brough, John. "Nepalese Buddhist Rituals." *Bulletin of the School of Oriental and African Studies* 12 (1948): 668–676.

Carter, John Ross, ed. *The Threefold Refuge in the Theravāda Buddhist Tradition*. Chambersburg, Penn.: Anima Books, 1982.

Como, Michael I. *Shotoku: Ethnicity, Ritual, and Violence in the Japanese Buddhist Tradition*. Oxford: Oxford University Press, 2008.

Cuevas, Bryan J. and Jacqueline I. Stone, ed. *The Buddhist Dead: Practices, Discourses, Representations*. Honolulu: University of Hawaii Press, 2007.

Ekvall, Robert B. Religious *Observances in Tibet*. Chicago: University of Chicago Press, 1964.

Filliozat, Jean. "La mort volontaire par le feu et la tradition bouddhique indienne." *Journal Asiatique* 251 (1963): 21–51.

Gellner, David N. *The Anthropology of Buddhism and Hinduism: Weberian Themes*. New Delhi: Oxford University Press, 2001.

Giteau, Madeleine. *Le Bornage Rituel des Temples Bouddhiques au Cambodge*. Paris: École française d'Extrême-Orient, 1969.

Gombrich, Richard F. *Buddhist Precept and Practice: Traditional Buddhism in the Highlands of Ceylon*. Delhi: Motilal Banarsidass, 1991.

———. "The Consecration of a Buddhist Image." *Journal of Asian Studies* 26 (1966): 23–36.

Htin Aung, Maung. "Burmese Initiation Ceremonies." *Journal of the Burma Research Society* 36, 1 (1953): 77–87.

Jan, Yun-hua. "Buddhist Self-immolation in Medieval China." *History of Religions* 4 (1965): 243–265.

King, Winston L. "Practicing Dying: The Samurai-Zen Death Techniques of Suzuki-Shosan," in *Religious Encounters with Death*. Edited by Frank Reynolds. University Park: Pennsylvania State University Press, 1976.

Lamotte, Étienne. "Religious Suicide in Early Buddhism." *Buddhist Studies Review* 4, 2 (1987): 105–118.

Langer, Rita. *Buddhist Rituals of Death and Rebirth: Contemporary Sri Lankan Practice and Its Origins*. London: Routledge, 2007.

Leclere, Adhemard. *Les crémations et les rites funéraires au Cambodge*. Hanoi: F. H. Schneider, 1907.

Levy, Paul. *Buddhism: A Mystery Religion*. London: University of London, 1957.

Ñãnamoli, Thera, trans. *The Pãṭimokkha*. Bangkok: Social Science Association Press of Thailand, 1966.

Nash, Manning. "Ritual and Ceremonial Cycle in Upper Burma," in *Anthropological Studies in Theravãda Buddhism*. Edited by Manning Nash. New Haven, Conn.: Yale University Press, 1966, pp. 97–115.

Mollier, Christine. *Buddhism and Taoism Face to Face: Scripture, Ritual, and Iconographic Exchange in Medieval China*. Honolulu: University of Hawaii Press, 2008.

Rechung, Rinpoche. *Tibetan Medicine*. Berkeley: University of California Press, 1976.

Robertson, Alee. *The Triple Gem and the Uposatha: Buddhist Ethics and Culture*. Colombo: Colombo Apothecaries', 1971.

Sangharakãita, Bhiksu. "Ordination and Initiation in the Three Yãnas of Buddhism." *Indo-Asian Culture* 8 (1960): 246–265.

Serruys, Henry. "A Mongol Lamaist Prayer: Undusun bsang, Incense Offering of Origin." *Monumenta Serica* 28 (1969): 321–418.

Spiro, Melford. *Buddhism and Society: A Great Tradition and Its Burmese Vicissitudes*. New York: Harper and Row, 1970.

Stone, Jacqueline I. and Mariko Namba Walter, ed. *Death and Afterlife in Japanese Buddhism*. Honolulu: University of Hawaii Press, 2008.

Suzuki, Beatrice Lane. "Ceremonies for Lay Disciples at Koya-san." *The Eastern Buddhist* 6 (1932–1935): 157–175.

Suzuki, Daisetz Teitaro. "The Cult of Kwannon." *The Eastern Buddhist*, 6 (1932–1935): 339–353.

Tin, Pe Maung. *Buddhist Devotion and Meditation*. London: S.P.C.K., 1964.

Vogel, Claus. "On Bu-ston's View of the Eight Parts of Indian Medicine." *Indo–Iranian Journal* 6 (1962): 290–294.

Wieger Leon. *Bouddhisme chinois*. Hou Chien Fu: Imprimerie de la Mission catholique, 1910.

Wylie, Turrell. "Mortuary Customs at Sa-skya, Tibet." *Harvard Journal of Asiatic Studies* 25 (1964–1965): 229–242.

Zysk, Kenneth. *Asceticism and Healing in Ancient India: Medicine in the Buddhist Monastery*. New York: Oxford University Press, 1991.

B. Popular Folk Beliefs

Ames, Michael. "Buddha and the Dancing Goblins: A Theory of Magic and Religion." *American Anthropologist* 66 (1964): 75–82.

Bacot, Jacques *Three Tibetan Mysteries*. Translated by H. I. Woolf. New York: E. P. Dutton, 1923.

Bloss, Lowell W. "The Buddha and the Naga: A Study in Folk Religiosity." *History of Religions* 13 (1973): 36–53.

Chavannes, Edouard. Edited and trans. *Cinq Cents Contes et Apologues Éxtraits du Tripiṭaka Chinois*. 4 volumes. Paris: E. Leroux, 1910–1934.

Cuevas, Bryan J. and Jacqueline I. Stone, ed. *The Buddhist Dead: Practices, Discourses, Representations*. Honolulu: University of Hawaii Press, 2007.

DeCaroli, Robert. *Haunting the Buddha: Indian Popular Religions and the Formations of Buddhism*. Oxford: Oxford University Press, 2004.

Earhart H. Byron. *A Religious Study of the Mount Haguro Sect of Shugendo: An Example of Japanese Mountain Religion*. Monumenta Serica Monographs. Tokyo: Sophia University, 1970.

Falk, Nancy E. "Wilderness and Kingship in Ancient South Asia." *History of Religions* 13 (1973): 1–15.

Germano, David and Kevin Trainor, ed. *Embodying the Dharma: Buddhist Relic Veneration in Asia.* Albany: State University of New York Press, 2004.

Hori, Ichiro. *Folk Religion in Japan: Continuity and Change*. Edited by Joseph M. Kitagawa and Alan L. Miller. Chicago: University of Chicago Press, 1968.

Hsu, Francis. *Under the Ancestors' Shadow: Chinese Culture and Personality*. New York: Columbia University Press, 1948.

Htin Aung, Maung. Edited and trans. *Burmese Man's Tales*. New York: Columbia University Press, 1966.

———. *Folk Elements in Burmese Buddhism*. London: Oxford University Press, 1962.

La Fleur, William R. "Saigyo and the Buddhist Value of Nature." *History of Religions* 13 (1973): 93–128, 227–248.

Matsunaga, Alicia. *The Buddhist Philosophy of Assimilation: The Historical Development of the Honji-Suijaka Theory*. Monumenta Serica Monographs. Rutland, Vt.: Charles E. Tuttle, 1969.

Nash, Manning. *The Golden Road to Modernity: Village Life in Contemporary Burma.* New York: Wiley, 1965.

Nebesky-Wojkowitz, Rene de. *Oracles and Demons of Tibet: The Cult and Iconography of the Tibetan Protective Deities*. The Hague: Mouton, 1956.

Ruppert, Brian D. *Jewel in the Ashes: Buddha Relics and Power in Early Medieval Japan*. Cambridge, Mass.: Harvard University Press, 1999.

Overmyer, Daniel L. "Folk-Buddhist Religion: Creation and Eschatology in Medieval China." *History of Religions*, 12 (1972): 42–70.

Schiefner, F. Anton von, trans. *Tibetan Tales, Derived from Indian Sources: Translated from the Tibetan of the Kahgyur*. Done into English from the German by W. R. S. Ralston. New edition. London: G. Routledge, 1926.

Spiro, Melford. *Burmese Supernaturalism: A Study in the Explanation and Reduction of Suffering*. Englewood Cliffs, N. J.: Prentice-Hall, 1967.

Strong, John S. *Relics of the Buddha*. Princeton, N. J.: Princeton University Press, 2004.

Swearer, Donald K. *Becoming the Buddha: The Ritual Image Consecration in Thailand.* Princeton, N. J.: Princeton University Press, 2004.

Tambiah, Stanley J. *Buddhism and the Spirit Cults in North-East Thailand.* Cambridge Studies in Social Anthropology, Number 2. Cambridge: Cambridge University Press, 1970.

Trainor, Kevin. *Relics, Ritual, and Representation in Buddhism: Rematerializing the Sri Lankan Theravāda Tradition*. Cambridge: Cambridge University Press, 1997.

Wallis, Glenn. *Mediating the Power of Buddhas: Ritual in the Ma–juśrīmūlakalpa*. Albany: State University of New York Press, 2002.

V. METHODS OF SOTERIOLOGY, ETHICS, AND GOALS

A. Surveys and General Sources

Buswell, Jr., Robert E. *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea*. Princeton, N. J.: Princeton University Press, 1992.

Horner, Isaline Blew. *Early Buddhist Theory of Man Perfected*. London: Williams and Norgate, 1936.

Hurvitz, Leon. "The Road of Buddhist Salvation as Described by Vasubandhu." *Journal of the American Oriental Society* 87 (1967): 434–486.

La Vallée Poussin, Louis de. *Bouddhisme: opinions sur 1'histoire de la dogmatiqué*. Paris: G. Beauchesne, 1909.

Matics, Marion L., trans. *Entering the Path of Enlightenment: The Bodhicaryavatara of the Buddhist Poet Santideva*. New York: Macmillan, 1970.

Piyadassi, Thera. *The Buddha's Ancient Path*. London: Rider, 1964.

Saddhatissa, H. *The Buddha's Way*. London: Allen and Unwin,1971.

B. Ethics

Aitkin, Robert. *The Mind of Clover: Essays in Zen Buddhist Ethics*. Berkeley, Calif.: North Point Press, 1984.

Aronson, Harvey B. *Love and Sympathy in Theravada Buddhism*. Delhi: Motilal Banarsidass, 1980.

Harvey, Peter. *An Introduction to Buddhist Ethics: Foundations, Values and Issues*. Cambridge: Cambridge University Press, 2000.

James, Simon P. *Zen Buddhism and Enviromental Ehics*. Aldershot, UK: Ashgate, 2004.

Jayatilleke, K. N. *Ethics in Buddhist Perspective*. Wheel Publications, No. 175–176. Kandy, Sri Lanka: Buddhist Publication Society, 1972.

Jones, Ken. *The Social Face of Buddhism: An Approach to Political and Social Activism*. London: Wisdom Publications, 1989.

Khantipalo, Phra. *Tolerance: A Study from Buddhist Sources*. London: Rider, 1964.

King, Winston L. *In the Hope of Nibbana: An Essay on Theravada Buddhist Ethics*. La Salle, Ill.: Open Court, 1964.

Keown, Damien. *Buddhism and Bioethics*. Houndmills, UK: Palgrave, 2001.

———. *The Nature of Buddhist Ethics*. Houndmills. UK: Palgrave, 1992; reprint 2001.

La Fleur, William R. *Liquid Life: Abortion and Buddhism in Japan*. Princeton, N. J.: Princeton University Press, 1999.

Little, David and Sumner B. Twiss, "Religion and Morality in Theravada Buddhism," in *Comparative Religious Ethics*. Edited by David Little and Sumner B. Twiss. San Francisco: Harper and Row, 1978, pp. 210–250.

Misra, G. S. P. *Development of Buddhist Ethics*. New Delhi: Munshiram Manoharlal, 1984.

Prebish, Charles S. "Karma and Rebirth in the Land of the Earth Eaters," in *Karma and Rebirth: Post Classical Development*. Edited by Ronald W. Neufeldt. Albany: State University of New York Press, 1986, pp. 325–338.

Mrozik, Susanne. *Virtuous Bodies: The Physical Dimension of Morality in Buddhist Ethics*. Oxford, New York: Oxford University Press, 2007.

Nhat Hanh, Thich. *Vietnam: Lotus in a Sea of Fire*. New York: Hill and Wang, 1967.

Rajavaramuni, Phra. "Foundations of Buddhist Social Ethics," in *Ethics, Wealth, and Salvation*. Edited by Russell F. Sizemore and Donald K. Swearer. Charleston: University of South Carolina Press, 1990.

Saddhatissa, H. *Buddhist Ethics*. New York: George Braziller, 1970.

Sizemore, Russell F. and Donald K. Swearer, ed. *Ethics, Wealth, and Salvation: A Study in Buddhist Social Ethics*. Columbia: University of South Carolina Press, 1992.

Tachibana, S. *The Ethics of Buddhism*. London: Oxford, 1926.

Wayman, Alex, trans. *The Ethics of Tibet: Bodhisattva Section of Tsong-kha-pa's Lam rim chen mo*. SUNY Series in Buddhist Studies. Albany: State University of New York Press, 1991.

Whitehill, James. "Is There a Zen Ethic?" *The Eastern Buddhist*, New Series 20, 1 (Spring 1987): 9–33.

C. Meditation and Other Methods

Andrews, Allan W. "Nembutsu in the Chinese Pure Land Tradition." *The Eastern Buddhist*, New Series 3 (1970): 20–45.

Bando, Shojun. "The Significance of the Nembutsu." *Contemporary Religions in Japan* 7 (1966): 193–208.

Blofeld, John. *Mantras: Sacred Words of Power*. London: Allen and Unwin, 1978.

———. *The Tantric Mysticism of Tibet: A Practical Guide*. New York: E. P. Dutton, 1970.

———, trans. *The Zen Teaching of Hua Hai on Sudden Illumination*. London: Rider, 1962.

Byles, Marie Beauzeville. *Journey into Burmese Silence*. London: Allen and Unwin, 1962.

Chang, Garma C. C. *Teachings of Tibetan Yoga*. New Hyde Park, N.Y.: University Books, 1963.

———. *The Practice of Zen*. New York: Harper and Row, 1959.

Conze, Edward. *Buddhist Meditation*. London: Allen and Unwin, 1956.

Demieville, Paul, trans. "Le chapitre de la Bodhisattvabhūmi sur la perfection du Dhyāna." *Rocznik Orientalistyczny* 21 (1957): 109–128.

———. "Le Yogārārabhūmi de Sangharakṣa." *Bulletin de l'École française d'Extrême-Orient* 44 (1954): 340–436.

Goldstein, Joseph and Jack Kornfield. *Seeking the Heart of Wisdom: The Path of Insight Meditation*. Boston: Shambhala, 1987.

Gregory, Peter N., ed. *Traditions of Meditation in Chinese Buddhism*. Studies in East Asian Buddhism, Number 4. Honolulu: University of Hawaii Press, 1986.

Gunaratana, Henepola. *The Path of Serenity and Insight: An Explanation of the Buddhist Jhanas*. Delhi: Motilal Banarsidass, 1985.

Hopkins, Jeffrey. *The Tantric Distinction: An Introduction to Tibetan Buddhism*. London: Wisdom Publications, 1984.

Kapleau, Philip. *The Three Pillars of Zen*. New York: Harper and Row, 1965.

King, Winston L. "A Comparison of Theravāda and Zen Meditational Methods and Goals." *History of Religions* 9 (1970): 304–315.

———. *Theravāda Meditation: The Buddhist Transformation of Yoga*. University Park: Pennsylvania State University Press, 1980.

Kiyota, Minoru. *Mahāyāna Buddhist Meditation: Theory and Practice*. Honolulu: University of Hawaii Press, 1978.

———. "Shingon Mikkyo Mandala." *History of Religions* 8 (1968–1969): 31–59.

Lessing, Ferdinand R. and Alex Wayman. *An Introduction to the Buddhist Tantric Systems*. Delhi: Motilal Banarsidass, 1978.

Lounsberry, G. Constant. *Buddhist Meditation in the Southern School*. London: Luzac, 1936.

Ñāṇamoli, Bhikkhu, trans. *The Path of Purification* (Visuddhimagga of Buddhaghosa). Second edition. Colombo: A. Semage, 1964.

Nyanaponika Thera. *The Heart of Buddhist Meditation.* New York: Citadel Press, 1969.

———. *The Power of Mindfulness.* Wheel Publications, Numbers 121–122. Kandy, Sri Lanka: Buddhist Publication Society, 1968.

Sayadaw, Mahasi. *The Progress of Insight.* Kandy, Sri Lanka: Forest Hermitage, 1965.

Sekida, K. *Zen Training: Methods and Philosophy.* New York: Weatherhill, 1975.

Sekiguchi, Sendai. *A Zen Manual for Westerners.* San Francisco: Japan Publications, 1970.

Shaw, Sarah. *Introduction to Buddhist Meditation.* London: Routledge, 2008.

Suzuki, Daisetz Teitaro. *The Training of the Zen Buddhist Monk.* New York: University Books, 1959.

———. "Zen and Jōdo: Two Types of Buddhist Experience." *The Eastern Buddhist* 4 (1927): 89–121.

Suzuki, Shunryu. *Zen Mind, Beginner's Mind.* New York: Weatherhill, 1970.

Swearer, Donald K. "Control and Freedom: The Structure of Buddhist Meditation in the Pāli Suttas." *Philosophy East and West* 23 (1973): 435–455.

———, ed. *Secrets of the Lotus: Studies in Buddhist Meditation.* New York: Macmillan, 1971.

Unno, Mark. *Shingon Refractions: Myōe and the Mantra of Light.* Boston: Wisdom Publications, 2004.

Vajiranana, Paravahera (Mahathera). *Buddhist Meditation in Theory and Practice.* Colombo: M. D. Gunasena, 1962.

Wayman, Alex, trans. *Calming the Mind and Discovering the Real.* New York: Columbia University Press, 1979.

Wynne, Alexander. *The Origin of Buddhist Meditation.* London: Routledge, 2007

D. Goal of Nirvāṇa

Collins, Steven. *Nirvana and Other Buddhist Felicities: Utopias of the Pali Imaginaire.* Cambridge: Cambridge University Press, 1998.

Johanssan, Rune E. A. *The Psychology of Nirvana.* London: Allen and Unwin, 1969.

La Vallée Poussin, Louis de. "Documents d'Abhidharma. Première partie: Textes relatifs au Nirvāṇa et aux Asaṃskṛtas en général." *Bulletin de l'École française d'Extréme-Orient* 30 (1910): 1–28; 247–298.

———. *Nirvāṇa*. Paris: G. Beauchesne, 1925,

———. *The Way to Nirvāṇa: Six Lectures on Ancient Buddhism as a Discipline of Salvation*. Hibbert Lectures. Second Series. Cambridge: The Univeristy Press, 1917.

Obermiller, E. "Nirvāṇa According to the Tibetan Transition." *Indian Historical Quarterly* 10 (1934): 211–257.

Pickering, John, ed. *The Authority of Expereince: Essays on Buddhism and Psychology*. Surrey, UK: Curzon Press, 1997.

Slater, Robert L. *Paradox and Nirvāṇa: A Study of Religious Ultimates with Special Reference to Burmese Buddhism*. Chicago: University of Chicago Press, 1951.

Stcherbatsky, Fedor Ippolitovich. *The Conception of Buddhist Nirvāṇa*. Leningrad: Publishing Office of the Academy of Science of the U.S.S.R., 1927.

Welbon, Guy Richard. *The Buddhist Nirvāṇa and its Western Interpreters*. Chicago: University of Chicago Press, 1968.

VI. HAGIOGRAPHY AND MYTHOLOGICAL DIMENSIONS

A. Buddha and Buddhas

Ambedkar, B. R. *The Buddha and His Dhamma*. Bombay: Siddharth College Publication, 1957.

Bays, Jan Chozen. *Zizo Bodhisattva: Guardian of Children, Travellers, and Other Voyagers*. Boston: Shambhala Publications, 2003.

Bareau, Andre. "La date du Nirvāṇa." *Journal Asiatique* 241 (1953): 27–62.

———. "La Jeunesse du Bouddha dans les Sutrapiṭaka et les Vinayapitaka Anciens." *Bulletin de l'École française d'Extrême-Orient* 61 (1974): 199–274.

———. "Le Parinirvāṇa et la naissance de la religion bouddhique." *Bulletin de 'École française d'Extrême-Orient* 61 (1974): 275–299.

———. *Recherches sur la Biographie du Bouddha dans les Sūtrapiṭaka et les Vinayapiṭaka Anciens*. Number 53 and 57. Paris: Publications de l'École française d'Extrême-Orient 1963, 1971.

———. "The Superhuman Personality of the Buddha and Its Symbolism in the Mahāparinirvāṇasūtra of the Dharmaguptaka," in *Myths and Symbols:*

Studies in Honor of Mircea Eliade. Edited by Joseph M. Kitagawa and Charles H. Long. Chicago: University of Chicago Press, 1969, pp. 9–21.

Bigandet, Paul. *The Life or Legend of Gautama the Buddha of the Burmese.* Fourth edition. 2 volumes. London: Kegan Paul, Trench, Trübner, 1911.

Feer, M. L. *A Study of the Jatakas.* Translated by G. M. Foulkes. Calcutta: Susil Gupta, 1963.

Foucaux, Philippe Edouard, trans. *Le Lalita Vistara.* 2 volumes. Paris: E. Leroux, 1884–1892.

Foucher, Alfred. "Le grand miracle du Buddha a Śrãvasti." *Journal Asiatique* 13 (1909): 1–72.

———. *Les Vies Antérieures du Bouddha.* Publications du Musée Guimet. Paris: Presses Universitaires de France, 1955.

———. *The Life of the Buddha According to the Ancient Texts and Monuments of India.* Abridged translation by Simone Boas. Middletown, Conn.: Wesleyan University Press, 1963.

Francis, H. T. and E. J. Thomas, Edited and trans. *Jataka Tales.* Cambridge: University Press, 1916.

Gomhrich, Richard. "The Significance of Former Buddhas in the Theravãda Tradition," in *Buddhist Studies in Honor of Walpola Rahula.* Edited by S. Balasooriya (et al). London: Gordon Fraser, 1980, pp. 62–72.

Griffiths, Paul J. *On Being Buddha: The Classical Doctrine of Buddhahood.* Albany: State University of New York Press, 1994.

Jaini, Padmanabh S. "Buddha's Prolongation of Life." *Bulletin of the School of Oriental and African Studies* 21 (1958): 546–552.

Johnston, Edward H., Trans. *The Buddhacarita or Acts of the Buddha* (Asvaghosa). 2 volumes. Punjab University Oriental Publications. Number 32. Calcutta: Baptist Mission Press, 1936.

Kloppenborg, Ria. *The Paccekabuddha: Buddhist Ascetic.* Leiden: E. J. Brill, 1974.

Krom Nicolas J. *The Life of the Buddha on the Stupa of Barabudur According to the Lalitavistara.* The Hague: M. Nijhoff, 1926.

Lamotte, Étienne. "La légende du Bouddha." *Revue de l'Histoire des Religions* 134 (1948): 37–71.

La Vallée Poussin, Louis de. "Studies in Buddhist Dogma: The Three Bodies of a Buddha (Trikãya)." *Journal of the Royal Asiatic Society* (1906): 943–977.

Law, Bimala Chum, trans. "Buddhavamsa: The Lineage of the Buddhas," in *Minor Anthologies of the Pali Canon,* Part 3. London: Oxford University Press, 1938.

Masson-Oursel, Paul. "Les Trois Corps de Bouddha." *Journal Asiatique*, 2, 1 (1913): 581–618.

Nagao, Gadjin. "On the Theory of the Buddha-Body." *The Eastern Buddhist* 6, 1 (May, 1973): 25–53.

Oldenberg, Hermann. *Buddha: His Life, His Order, His Doctrine*. Varanasi: Indological Book House, 1971.

Poppe, Nicholas, Trans. *The Twelve Deeds of the Buddha*. Seattle: University of Washington Press, 1968.

Przyluski Jean. "Le Parinirvāṇa et les Funérailles du Bouddha." *Journal Asiatique* 11 (1918): 485–526; 12 (1918): 401–456; 13 (1919): 365–430; 15 (1920): 5–54.

Ray, Reginald A. *Buddhist Saints in India: A Study in Buddhist Values and Orientations*. Oxford: Oxford University Press, 1994.

Reynolds, Frank E. "The Many Lives of the Buddha: A Study of Sacred Biography and Theravada Tradition," in *The Biographical Process: Studies in the History and Psychology of Religion*. Edited by Frank E. Reynolds and Donald Capps. The Hague: Mouton, 1976, pp. 37–61.

Rhys Davids, Caroline Augusta Foley. *Gotama the Man*. London: Luzac, 1928.

Rhys Davids, Thomas W., trans. *Buddhist Birth Stories* (Nidanakatha). London: Routledge, 1925.

Roberts, Peter Allen. *The Biographies of Rechungpa: The Evolution of a Tibetan Hagiography*. London: Routledge, 2007.

Rongxi, Li and Albert A. Dalia, trans. *Lives of Great Monks and Nuns*. Berkeley, Calif: Numata Center for Buddhist Translation and Research, 2002.

Rouse, W. H. D., trans. "Jinacarita." *Journal of the Pali Text Society* (1904–1905): 1–65.

Strong, John S. *The Legend and Cult of Upagupta: Sanskrit Buddhism in North India and Southeast Asia*. Princeton, N.J.: Princeton University Press, 1992.

Thomas, Edward J. *The Life of the Buddha as Legend and History*. London: Kegan Paul, Trench, Trübner, 1927.

Tucker, Mary Evelyn and Duncan Ryūken Williams, ed. *Buddhism and Ecology: The Interconnection of Dharma and Deeds*. Cambridge, Mass.: Harvard University Press, 1997

Wieger, Leon, trans. "Les Vies Chinoises du Buddha: Récit de l'Apparition sur Terre du Buddha des Sakya." in *Buddhisme* (Volume 2). Sien-Hsien: Imprimerie de la Mission Catholique, 1913.

Wiltshire, Martin Gerald. *Ascetic Figures Before and in Early Buddhism, the Emergence of Gautama as the Buddha*. Berlin: Mouton de Gruyter, 1990.

Wray, Elizabeth, Clare Rosenfeld, and Dorothy Baily. *Ten Lives of the Buddha: Siamese Temple Painting and Jataka Tales*. New York: Weatherhill, 1972.

B. Sacred Personages

Bagchi, P. C. "The Cult of the Buddhist Saddhacaryas," in *The Cultural History of India*. Edited by H. Bhattacharya. Calcutta: Ramakrishna Mission, 1956, pp. 273–279.

Baruch, W. "Maitreya d'après les sources de Serinde." *Revue de I'Histoire des Religions*, 132 (1946): 67–92.

Bhattacharya, Benyotosh. *The Indian Buddhist Iconography*. London: Oxford, 1924.

Blofeld, John. *Bodhisattva of Compassion: The Mystical Tradition of Kuan Yin*. Boston: Shambhala, 1988.

Cleary Thomas, trans. *The Flower Ornament Sūtra*. Volume II (Daūabhūmika Sūtra). Berkeley, Calif.: Shambhala, 1986.

Dayal, Har. *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*. London: Routledge and Kegan Paul, 1932.

Evers, Hans-Dieter. "Buddha and the Seven Gods: The Dual Organization of a Temple in Central Ceylon." *Journal of Asian Studies*, 27 (1968): 541–550.

Filliozat, Jean. "Avalokiteśvara d'après un livre récent." *Revue del'Histoire des Religions* 137 (1950): 44–58.

Getty, Alice. *The Gods of Northern Buddhism*. Revised edition. Rutland, Vt.: Charles E. Tuttle, 1962.

Hokei, Idzumi. "The Hymn on the Life and Vows of Samantabhadra." *The Eastern Buddhist*, 5 (1930): 226–247.

Horner, Isaline Blew. "The Four Ways and the Four Fruits of Buddhism." *Indian Historical Quarterly* 10 (1934): 785–796.

Katz, Nathan. *Buddhist Images of Human Perfection: The Arahant of the Sūtra Piṭaka Compared with the Bodhisattva and the Mahāsiddha*. Delhi: Motilal Banarsidass, 1982.

Kawamura, Leslie S., ed. *The Bodhisattva Doctrine in Buddhism*. Waterloo, Canada: Wilfrid Laurier University Press, 1981.

Kieschnick, John. *The Emminent Monk: Buddhist Ideals in Medieval Chinese Hagiography*. Kuroda Institute Series in East Asian Buddhism, 10. Honolulu: University of Hawaii Press, 1997.

Lamotte, Etienne. "Mañjuśrī." *T'oung Pao* 48 (1960): 1–96.
Levi, Sylvain, and Chavannes, Edouard. "Les Seize Arhat Protecteurs de la Loi." *Journal Asiatique* 8 (1916): 5–50, 189–304.
Pye, Michael. *Skillful Means: A Concept in Mahāyāna Buddhism*. London: Duckworth, 1978.
Rahula, Walpola. "L'ideal du Bodhisattva dans le Theravāda et le Mahāyāna." *Journal Asiatique* 259 (1971): 63–70.
Schmid, Toni. *The Eighty-Five Siddhas*. Stockholm: State Ethnographic Museum, 1958.
Sponberg, Alan and Helen Hardacre, ed. *Maitreya: The Future Buddha*. New York: Cambridge University Press, 1988.
Tucci, Giuseppe. "Buddhist Notes I: A` propos Avalokiteśvara." *Mélanges Chinois et Bouddhiques* 9 (1948–1951): 173–219.

C. Significant Historical Leaders and Disciples

Bacot, Jacques, trans. *La Vie de Marpa le "Traducteur."* Buddhica, Number 7. Paris: Paul Geuthner, 1937.
———, trans. *Milarepa, Ses Méfaits, Ses Epreuves, Son Illumination*. Paris: Fayard, 1971.
Barua, B. M. *Asoka and His Inscriptions*. 2 volumes. Calcutta: New Age Publishers, 1946.
Basham, A. L., ed. *Papers on the Date of Kaniṣka*. Leiden: E. J. Brill, 1968.
Beal, Samuel. *Si-ru-Ki: Buddhist Records of the Western World*. 2 volumes. London: Trübner, 1884.
Boucher, Daniel. *Bodhisattvas of the Forest and the Formation of the Mahāyāna*. Honolulu: University of Hawaii Press, 2008.
Chattopadhyaya, Alaka. *Atiśa and Tibet*. Calcutta: Indian Studies Past and Present, 1967.
de Jong, Jan Willem. "La Legende de Santideva." *Indo–lranian Journal* 16 (1975): 161–182.
Duriselle, C. "Upagutta et Māra." *Bulletin de l'École française d 'Extrême-Orient* 4 (1904): 414–428.
Frauwallner, Erich. *On the Date of the Buddhist Master of Law: Vasubandhu*. Serie Orientale Roma, Number 3. Rome: Institute Italiano per il Medio ed Estremo Oriente, 1951.
Gokhale, B. G. *Asoka Maurya*. New York: Twayne Publishers, 1966.
Hong, Jung-Shik. "The Thought and Life of Wonhyo." Translated by Park Seung-gil, in *Buddhist Culture in Korea*. Edited by Chun, Shin Yong. Seoul: International Cultural Foundation, 1974, pp. 1–30.

Jan, Yun-hua. "Nãgãrjuna, One or More? A New Interpretation of Buddhist Hagiography." *History of Religions* 2, 2 (November 1970): 139–155.

Lamotte, Étienne. "Le Bouddha insulta-t-il Devadatta?" *Bulletin of the School of Oriental and African Studies* 33 (1970): 107–115.

Law, Bimala Chum. *The Life and Works of Buddhaghosa.* Calcutta: Thacker and Spink, 1923.

Lee, Peter H., trans. *Lives of Eminent Korean Monks.* Cambridge, Mass: Harvard University Press, 1969.

Lévi, Sylvain. "Aśvaghoãa, le Sūtralaṃkãra et ses Sources." *Journal Asiatique* 12 (1908): 57–184.

———. "Kaniṣka et Sãtavahana." *Journal Asiatique* 228 (1936): 61–121.

Makita.Tairyo. "Hui-yuan: His Life and Times." Translated by Philip Yampolsky. *Zinbun* 6 (1962): 1–28.

Migot, Andre. "Un grand disciple du Bouddha Śãriputra." *Bulletin de l' École française d'Extrême-Orient* 46 (1954): 405–554.

Obermiller, Eugene. "Tson-kha-pa le pandit." *Mélanges Chinois et Bouddhiques* 3 (1935): 319–338.

Rahula.Walpola. "Asaṅga," in *Encyclopedia of Buddhism.* Edited by G. P. Malalasekera. Colombo: Government of Ceylon, Volume 2, fascicle 1 (1966): 133–146.

Ruegg, David Seyfort. *The Life of Bu-ston Rin-poche.* Serie Orientale Roma, Number 34. Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1966.

Shibata, Myumi. *Les Maitres du Zen au Japan.* Paris: Maisonneuve et Larose, 1969.

Singh, B. P. "Naropa: His Life and Activities." *Journal of the Bihar Research Society* 53 (1967): 117–129.

Snellgrove, David. *Four Lamas of Dolpo.* Cambridge, Mass.: Harvard University Press, 1967.

Smith, Vincent A. *Asoka.* Oxford: Clarendon Press, 1920.

Takakusu, Junjiro. "The Life of Vasubandhu by Paramãrtha." *T'oung Pao* 5 (1904): 269–296.

———. "A Study of Paramãrtha's Life of Vasubandhu and the Date of Vasubandhu." *Journal of the Royal Asiatic Society* (1905): 33–53.

Tucci, Giuseppe. "À propos the Legend of Naropa." *Journal of the Royal Asiatic Society* (1935): 677–688.

Walleser, Max. "The Life of Nãgãrjuna from Tibetan and Chinese Sources," in *Hirth Anniversary Volume.* Edited by Bruno Schindler. London: Probsthain, 1923, pp. 421–455.

Weinstein, Stanley. "A Biographical Study of Tz'u-en." *Monumenta Nipponica* 15 (1959): 119–149.

Witanachi, C. "Ananda," in *Encyclopedia of Buddhism*. Edited by G. P. Malalasekera. Colombo: Government of Ceylon, Volume 1, pp. 529–536.

D. Buddhist Mythology

Bareau, André. "La construction et Ie culte du Stūpa d'après le Vinayapiṭaka." *Bulletin de l'École française d'Extrême-Orient* 50 (1962): 229–274.

Bosch, F. D. K. *The Golden Germ: An Introduction to Indian Symbolism*. The Hague: Mouton, 1960.

Boyd, James. "Symbols of Evil in Buddhism." *Journal of Asian Studies* 31 (1971): 63–75.

Coomaraswamy, Ananda K. *Elements of Buddhist Iconography*. Cambridge, Mass.: Harvard University Press, 1935.

Dore, Henri. *Researches into Chinese Superstition*. Translated by M. Kennelly et al. 13 volumes. Shanghai: T'usewei Press, 1914–1938, Volume 7, pp. 250–302.

Ingram, Paul O. "The Symbolism of Light and Pure Land in Buddhist Soteriology." *Japan Journal of Religious Studies* 1, 4 (December, 1974): 331–349.

Jayawickrama, N. A., trans. *Chronicle of the Thūpa*. Pāli Text Society Translation Series, Number 28. London: Pāli Text Society, 1971.

———. *The Sheaf of Garlands of the Epochs of the Conqueror*. Pāli Text Society Translation Series, Number 36. London: Luzac, for the Pāli Text Society, 1968.

Kapferer, Bruce. *A Celebration of Demons: Exorcism and the Aesthetics of Healing in Sri Lanka*. Washington, D. C: Smithsonian Institution Press, 1983; reprint 1991.

Law, Bimala Chum, trans. *A Manual of Buddhist Historical Traditions*. Caclutta: University of Calcutta, 1941.

———. *Heaven and Hell in Buddhist Perspective*. Calcutta: Thacker and Spink, 1925.

———. *The Buddhist Conception of Spirits*. London: Luzac, 1936.

Ling, Trevor O. *Buddhism and the Mythology of Evil*. London: Allen and Unwin, 1962.

Matsunaga, Daigan and Alica Matsunaga. *The Buddhist Conception of Hell*. New York: Philosophical Library, 1972.

Mus, Paul. *Barabudur: esquisse d'une histoire du Bouddhisme fondée sur la critique archtologique des textes.* Hanoi: Imprimerie d'Extréme-Orient, 1935.

———. *La Lumière sur les six voies: Tableau de la transmigration bouddhique.* Paris: Travaux et mémoires de l'Institut d'ethnologie, 1939.

Reynolds, Frank E. and Mani B. Reynolds, trans. *Three Worlds According to King Ruang: A Thai Buddhist Cosmology.* Berkeley Buddhist Studies Series, Number 4. Berkeley, Calif.: Asian Humanities Press, 1982.

Sarkisyanz, Emanuel. "Messianic Folk-Buddhism as Ideology of Peasant Revolts in Nineteenth and Early Twentieth Century Burma." *Review of Religious Research* 10 (1968): 32–38.

Sutherland, Gail Hinich. *The Disguises of the Demon: The Development of the Yakṣa in Hinduism and Buddhism.* Albany: State University of New York Press, 1991.

Wayman, Alex. "Female Energy and Symbolism in the Buddhist Tantras." *History of Religions* 2 (1962): 73–111.

VII. SACRED PLACES

A. Places of Pilgrimage

Bernard, Theos. *Land of a Thousand Buddhas.* New York: Rider, 1952.

Blofeld, John. *The Jewel in the Lotus: An Outline of Present Day Buddhism in China.* London: Buddhist Society, 1948.

Chavannes, Edouard. *Les religieux éminents qui allèrent chercher la Loi dans les pays d'occident.* Paris: E. Leroux, 1910.

Cooper, Michael. *They Came to Japan: An Anthology of European Reports, 1543–1640.* Berkeley: University of California Press, 1965.

Das, Sarat Chandra. *Indian Pandits in the Land of the Snow.* Calcutta: K. L. Mukhopadhyay, 1965.

David-Neel, Alexandra. *My Journey to Lhasa.* New York: Harper and Brothers, 1927.

Gilmour, James. *Among the Mongols.* London: Religious Tract Society, 1883.

Govinda, Anagarika. *The Way of the White Clouds.* London: Hutchinson, 1966.

Hearn, Lafcadio. *In Ghostly Japan.* London: Kegan Paul, Trench, and Trübner, 1907.

Hedin, Sven, trans. *Himalaya: Discoveries and Adventure in Tibet.* 2 volumes. New York: Macmillan, 1909.

Hulugalle, H. A. J. *Ceylon of the Early Travellers*. Colombo: Multipacks, 1965.

Le Coq, Albert von. *Buried Treasures of Chinese Turkestan: An Account of the Activities and Adventures of the Second and Third Turfan Expeditions*. Translated by Anna Barwell. London: Allen and Unwin, 1928.

McGovern, William M. *To Lhasa in Disguise*. New York: Grosset and Dunlap, 1924.

Pavie, Auguste. *Mission Pavie en Indo-Chine*. 6 volumes. Paris: E. Leroux, 1901.

Ponsoby-Fane, R. A. B. *Kyoto: The Old Capital of Japan (794–1869)*. Kyoto: Ponsoby Memorial Society, 1956.

Tennent, James Emerson. *Ceylon: An Account of the Island*. 2 volumes. London: Longmans, Green, 1859.

B. India

Bagchi, P. C. "The Eight Great Caityas and Their Cult." *Indian Historical Quarterly* 17 (1941): 223–235.

Barua, Dipak K. *Viharas in Ancient India*. Calcutta: Indian Publications, 1969.

Bhattacharya, B. C. *The History of Sarnath of the Cradle of Buddhism*. Benares: Ramashwar Pathak, 1924.

Burgess, James. *Report on the Buddhist Cave Temples and Their Inscriptions*. London: Trübner, 1883.

———. *The Buddhist Stupas of Amaravati and Jaggayyapeta*. Varanasi: Indological Book House, 1970.

Chaudhury, B. N. *Buddhist Centers in Ancient India*. Calcutta: Sanskrit College, 1969.

Coomaraswamy, Ananda K. *Les scriptures de Bharhut*. Paris: Van Oest, 1956.

Cunningham, Alexander. *Ancient Geography of India*. Varanasi: Indological Book House, 1963.

———. *The Stupa of Bharhut*. Varanasi: Indological Book House, 1962.

Dhavalikar, M. K. *Sanchi: A Cultural History*. Poona: Deccan College Postgraduate Research Institute, 1965.

Fergusson, James. *History of Indian and Eastern Architecture*. 2 volumes. New Edition. New Delhi: Munshram Manoharlal, 1967.

Grousset, Rene. *In the Footsteps of the Buddha*. Translated by J. A. Underwood. New York: Orion Press, 1971.

Law, Bimala Chum. *Geography of Early Buddhism*. London: Kegan Paul, Trench, and Trübner, 1932.

Marshall, John. *A Guide to Sanchi*. 3rd edition. Delhi: Manager of Publications, 1955.

———. *Taxila*. 3 volumes. Cambridge: Cambridge University Press, 1951.

Mitra, Debala. *Buddhist Monuments*. Calcutta: Sahitya Samsas, 1971.

Mitra, Rajendralala. *Buddha Gaya: The Great Buddhist Temple*. Delhi: Indological Book House, 1972.

Rowland, Benjamin. *The Ajanta Caves*. New York: Mentor-UNESCO Art Books, 1963.

Sankalia, Hasmukh D. *The University of Nalanda*. Madras: B. C. Paul, 1934.

Smith, V. A. "Kusinara, or Kusinagara and Other Buddhist Holy Places." *Journal of the Royal Asiatic Society* (1902): 139–163.

C. Sri Lanka

Fernando, W. D. Marcus. *Ancient City of Anuradhapura*. Colombo: Government Press, 1965.

Hocart, Arthur M. *The Temple of the Tooth in Kandy*. Memoirs of the Archaeological Survey of Ceylon, Number 4. London: Luzac, 1931.

Oldenberg, Hermann. Edited and Trans. *The Dipavaṃsa*. London: Williams and Norgate, 1879.

D. Myanmar (Burma) and Thailand

Daw Thin Kyi. "The Old City of Pagan," in *Essays Offered to G. H. Luce*. Edited by Ba Ba Shih, Jean Boisselier, and A. B. Griswold. Ascona: Artibus Asiae, 1966, pp. 179–188.

Keyes, Charles F. "Buddhist Pilgrimage Centers and the Twelve Year Cycle: Northern Thai Moral Orders in Space and Time." *History of Religions* 15 (1975): 71–89.

Le May, Reginald, *A Concise History of Buddhist Art in Siam*. Cambridge: Cambridge University Press, 1938.

Than Tun. "Religious Buildings of Burma, 100–1300." *Journal of the Burma Research Society* 42 (1959): 71–80.

Tin, Pe Maung. "Buddhism in the Inscription of Pagan." *Journal of the Burma Research Society* 26 (1936): 52–70.

Tin, Pe Maung and G. H. Luce. *The Glass Palace Chronicles of the Kings of Burma*. London: H. Milford, 1923.

E. Cambodia, Laos, and Vietnam

Boisselier, J. *Le Cambodge*. Paris: A and J. Picard, 1966.

Coedes, Georges. *Angkor*. Translated and edited by Emily F. Gardiner. New York: Oxford, 1963.

Dumarcay, Jacques. *Le Bayon: Histoire architecturale de temple*. Paris: École française d'Extrême-Orient, 1973.

Higham, Charles. *The Civilization of Angkor*. Berkeley: University of California Press, 2001.

F. China, Korea, and Japan

Akiyama, Terukazu and Matsubara, Saburo. *Arts of China: Buddhist Cave Temples*. Tokyo: Kodansha, 1969.

Ecke. G. and Paul Demieville. *The Twin Pagodas of Zayton*. Cambridge, Mass.: Harvard University Press, 1935.

Goodwin, Paret R. *Alms and Vagabonds: Buddhist Temples and Popular Patronage in Medieval Japan*. Honolulu: University of Hawaii Press, 1994.

Kidder, Jonathan E. *Japanese Temples*. London: Thames and Hudson, 1964.

McCallum, Donald F. *The Four Great Temples. Buddhist Art, Archaeology, and Icons of Seventh-Century Japan*. Honolulu: University of Hawaii Press, 2008.

Mizuno, S. and T. Nagahiro. *The Buddhist Cave Temples at Honan and Hopei*. Kyoto: Toho-Bunka-Gakuin Kyoto Kenyusho, 1937.

Paine, Robert and Alexander Soper. *The Art and Architecture of Japan*. Baltimore, Md.: Penguin, 1955.

Prip-Moller, J. *Chinese Buddhist Monasteries*. Copenhagen: G. E. O. Gads Forlag, 1937.

Shahar, Meir. *The Shaolin Monastery: History, Religion, and the Chinese Martial Arts*. Honolulu: University of Hawaii Press, 2008.

Soper, Alexander and Laurence Sickman. *The Art and Architecture of China*. Baltimore, Md.: Penguin, 1956.

Sullivan, Michael. *The Cave Temples of Maichishan*. Berkeley: University of California Press, 1969.

Tokiwa, Daijo and Tadasshi Sekino. *Buddhist Monuments in China*. 5 volumes. Tokyo: Bukkyo-Shiseki Kenkyu-Kwai, 1926–1931.

G. Tibet, Nepal, Mongolia, and the Himalayas

Mkcyen Brtse. *Mkcyen Brtse's Guide to the Holy Places of Central Tibet*. Edited by Alfonsa Ferrari. Rome: Instituto Italiano per il Medio ed Estremo Oriente, 1958.

Shrestha, C. B. *Buddhist Geography of Ancient Nepal*. Kathmandu: Fourth World Buddhist Conference, 1956.

Snellgrove, David. "Shrines and Temples of Nepal." *Arts Asiatiiques* 8 (1961), pp. 3–10.

Tucci, Giuseppe. *Shrines of a Thousand Buddhas*. New York: R. M. McBride, 1936.

VIII. THE SOCIAL DIMENSION

A. Social Organization and Community Life

Bareau, André. *La vie et l'organisation des communauttés bouddhiques modernes de Ceylan*. Pondichéry: Institut françis d'lndologie, 1957.

Bechert, Heinz. *Buddhismus: Staat und Gesellschaft in den Ländern des Theravãda Buddhismus*. 3 volumes. Frankfurt: A. Metzner, 1966; Wiesbaden: Harrasowitz, 1967, 1973.

———. "Theravãda Buddhist Sangha: Some Observations on Historical and Political Factors." *Journal of Asian Studies* 29, 4 (August, 1970): 761–778

Bhagavat, D. N. *Early Buddhist Jurisprudence*. Poona: Oriental Book Agency, 1939.

Bloss, Lowel L. W. "The Female Renunciants of Sri Lanka: The Dasasilmattawa." *Journal of the International Association of Buddhist Studies* 10, 1 (1987): 7–32.

Bunnag, Jane. *Buddhist Monk, Buddhist Layman: A Study of Urban Monastic Organization in Central Thailand*. Cambridge: Cambridge University Press, 1973.

Chakravarti, Uma. *The Social Dimensions of Early Buddhism*. New York: Oxford University Press, 1987.

Carrithers, Michael B. *The Forest Monks of Sri Lanka: An Anthropological and Historical Study*. Delhi: Oxford University Press, 1983.

Chan, Wing-Tsit. *Religious Trends in Modern China*. New York: Columbia University Press, 1953.

Cheney, George. *The Pre-Revolutionary Culture of Outer Mongolia*. Bloomington, Ind: The Mongolia Society, 1968.

De, Gokuldas. *Democracy in Early Buddhist Sangha*. Calcutta: Calcutta University, 1955.

Dutt, Nalinaksha. "The Place of the Laity in Early Buddhism." *Indian Historical Quarterly* 21 (1945): 163–183.

Dutt, Sukumar. *Early Buddhist Monachism*. London: Kegan Paul, Trench, Trübner, 1924.

Ekvall, Robert B. "Three Categories of Inmates within Tibetan Monasteries: Status and Function." *Central Asiatic Journal*, 5, 3 (1959–1960): 206–220.

Ellawala, H. *Social History of Early Ceylon*. Colombo: Department of Cultural Affairs, 1969.

Evers, Hans-Dieter. *Monks, Priests, and Peasants: A Study of Buddhism and the Social Structure in Central Ceylon*. Leiden: E. J. Brill, 1972.

———. "The Buddhist Sangha in Ceylon and Thailand." *Sociologus* 18, 1 (1969): 20–35.

Hazra, Kanai Lal. *Constitution of the Buddhist Sangha*. Delhi: B. R. Publishing, 1988.

Hirakawa, Akira. "The Two-Fold Structure of the Buddhist Sangha." *Journal of the Oriental Institute (Baroda)* 16 (December, 1966): 131–137.

Homer, Isaline Blew. *Women under Primitive Buddhism*. New York: E.P. Dutton, 1930.

Keyes, Charles. "Buddhism and National Integration in Thailand," *Journal of Asian Studies* 30, 3 (May 1971): 551–567.

Kitagawa, Joseph M. "Religious and Cultural Ethos of Modern Japan." *Asian Studi*es 2, 3 (December, 1964): 334–352.

Khantipalo, Bhikkhu. *Banner of the Arahants: Buddhist Monks and Nuns from the Buddha's Time till Now.* Kandy, Sri Lanka: Buddhist Publication Society, 1979.

Kiyota, Minoru. "Buddhism and Social Change in Southeast Asia." *Transactions of the International Conference of Orientalists in Japan* 14 (1969): 66–83.

Lester, Robert. *Theravãda Buddhism in Southeast Asia*. Ann Arbor: University of Michigan Press, 1973.

Obeyeskere, Gananath. *Medusa's Hair*. Chicago: University of Chicago Press, 1981.

Mather, Richard B. "The Conflict of Buddhism with Native Chinese Ideology." *The Review of Religion* 20, 1–2 (November, 1955): 25–37.

Miller, Beatrice D. "The Web of Tibetan Monasticism." *Journal of Asian Studies* 20, 2 (February, 1970): 197–203.

Mulder, J.A. Niels. *Monks, Merit and Motivation: Buddhism and National Development in Thailand.* 2nd edition. DeKalb: Northern Illinois University Press, 1973.

Pathoumxad, Krough. "Organization of the Sangha," in *Kingdom of Laos*. Edited by René de Berval. Saigon: France-Asie, 1959, pp. 257–267.

Paul, Diana. *Women in Buddhism: Images of the Feminine in Mahãyãna Tradition*. Berkeley, Calif.: Asian Humanities, Press, 1979.

Perry, Edmund and Ratnayaka, Shanta. *The Sangha of the Tri-Ratana.* Evanston, Ill.: Religion and Ethics Institute, 1974.

Pieris, Ralph. *Sinhalese Social Organization: The Kandyan Period.* Colombo: Ceylon University Press, 1956.

Reynolds, Frank. "Buddhism as Universal Religion and as Civic Religion: Some Observations on a Tour of Four Contemporary Buddhist Centers in Central Thailand." *Journal of the Siam Society* 63, 1 (January, 1975): 28–43.

———. "Ritual and Social Hierarchy: An Aspect of Traditional Religion in Buddhist Laos." *History of Religions*, 9, 1 (August, 1969): 78–89.

Sato, G. *Unsui: A Diary of Zen Monastic Life.* Edited by Bardwell Smith. Honolulu: University of Hawaii Press, 1973.

Smith, Bardwell L., ed. *The Two Wheels of Dhamma: Essays on the Theravada Tradition in India and Ceylon.* American Academy of Religion Studies in Religion, Number 3. Chambersburg, Penn.: American Academy of Religion, 1972.

———. "Toward a Buddhist Anthropology: The Problem of the Secular." *Journal of the American Academy of Religion* 36, 3 (September, 1968): 203–216.

———, ed. *Tradition and Change in Theravada Buddhism: Essays on Ceylon and Thailand in the 19th and 20th Centuries.* Contributions to Asian Studies, Volume 4. Leiden: E. J. Brill, 1973.

Talim, M. V. "Buddhist Nuns and Disciplinary Rules." *Journal of the University of Bombay* 34, 2 (September, 1965): 98–137.

Uchino, K. "The Status Elevation Process of Sōtō Sect Nuns in Modern Japan," in *Speaking of Faith: Cross-Cultural Perspectives on Women, Religion and Social Change.* Edited by Diana L. Eck and D. Jain. London: The Women's Press, 1986, pp. 149–163.

B. Politics, Education, and Economics

Carrasco, Pedro. *Land and Polity in Tibet.* Seattle: University of Washington Press, 1959.

Ch'en, Kenneth K. S. "Filial Piety in Chinese Buddhism." *Harvard Journal of Asiatic Studies* 28 (1968): 81–97.

de Groot, John J. M. "Militant Spirit of the Buddhist Clergy in China." *T'oung Pao*, Series 1, 2, 2 June, 1891): 127–139.

Demiéville, Paul. "Le Bouddhisme et la guerre." *Mélanges publics par l'Institut des Hautes Études Chinoises* 1 (1957): 347–385.

Ghoshal, U. N. *A History of Indian Political Ideas*. Bombay: Oxford University Press, 1959.

Gokhale, B. C. "Dhamma as a Political Concept in Early Buddhism." *Journal of Indian History*, 44 (August 1944): 249–261.

———. "The Early Buddhist View of the State." *Journal of the American Oriental Society* 89, 4 (October–December 1969): 731–738.

Kemp, Jeremy. *Aspects of Siamese Kingship in the Seventeenth Century*. Bangkok: Social Science Association, 1969.

King, Winston. "Buddhism and Political Power in Burma." *Studies on Asia* 3 (1962): 9–19.

Kitagawa, Joseph "Buddhism and Asian Politics." *Asian Survey*, 2, 5 (July 1962): 1–11.

Lattimore, Owen. "Religion and Revolution in Mongolia." *Modern Asian Studies* 1 (1967): 81–94.

Miller, Margaret. "Educational Practices of Tibetan Lama Training." *Asian Folklore Studies* 16 (1957): 188–267.

Miller, Robert J. "Buddhist Monastic Economy: The Jisa Mechanism." *Comparative Studies in Society and History* 3 (1960–1961): 427–438.

Misra, S. S. P. "The Ideal of Education in Early Buddhism." *Journal of the Gujarat Research Society* 29 (January 1967): 21–24.

Nakamura, Hajime. "The Indian and Buddhist Concept of Law," in *Religious Pluralism and World Community: Interfaith and Intercultural Communication*. Edited by Edward Jabra Jurji. Studies in the History of Religions, Number 15. Leiden: E. J. Brill, 1969, pp. 131–174.

Niehoff, Arthur. "Theravada Buddhism: A Vehicle for Technical Change." *Human Organization* 23 (Summer, 1964): 108–122.

Palmer, Arvin. *Buddhist Politics: Japan's Clean Government Party*. The Hague: M. Nijhoff, 1971.

Rahul Ram. *The Government and Politics of Tibet*. Delhi: Vikas Publications, 1969.

———. "The Role of Lamas in Central Asian Politics." *Central Asiatic Journal* 12, 4 (1969): 209–227.

Sarkisyanz, Emanuel. "Communism and Utopianism in Central Asia." *The Review of Politics* 20, 4 (October 1958): 623–633.

Scheter, Jerrold. *The New Face of the Buddha*. New York: Coward-McCann, 1967.

Scigliano, Robert. "Vietnam: Politics and Religion." *Asian Survey* 4, 1 (January 1964); 666–673.

Shakabpa Tsepon W. D. *Tibet: A Political History*. New Haven, Conn: Yale University Press, 1967.

Smith, Donald Eugene. *Religion and Political Development*. Boston: Little Brown, 1970.

Spiro, Melford. "Buddhism and Economic Action in Burma." *American Anthropologist* 68, 5 (October 1966): 1163–1173.

Thomas Edward J. "Buddhist Education in Pāli and Sanskrit Schools," in *Buddhist Studies*. Edited by Bimala Churn Law. Calcutta: Thacker, Spink, 1931, pp. 220–235.

Traeger, Frank. *Burma: From Kingdom to Republic: A Historical and Political Analysis*. New York: Praeger, 1966.

White, James W. *The Sokagakkai and Mass Society*. Stanford, Calif.: Stanford University Press, 1970.

Wright, Arthur F. "The Economic Role of Buddhism in China." *Journal of Asian Studies* 16, 3 (May, 1957): 408–414.

Yang, Lien-Sheng. "Buddhist Monasteries and Four Money Raising Institutions in China." *Harvard Journal of Asiatic Studies* 13 (1950): 174–191.

C. Gender and Sexuality Issues

Arai, Paula. *Women Living Zen: Japanese Sōtō Buddhist Nuns*. New York: Oxford University Press, 1999.

Bartholomeusz, Tessa. *Women under the Bo Tree: Buddhist Nuns in Sri Lanka*, Cambridge: Cambridge University Press, 1994.

Bloss, L. "The Female Renunciants of Sri Lanka: *The Dasasilmattava*." *Journal of the International Association of Buddhist Studies* 10, 1 (1987): 7–31.

Cabezoṇn, José Ignacio, ed. *Buddhism, Sexuality, and Gender*. Albany: State University of New York Press, 1992.

Cass, Victoria B. "Female Healers in the Ming and the Lodge of Ritual and Ceremony." *Journal of the American Oriental Society* 106, 1 (1986): 233–240.

Dobbins, James. "Women's Birth in Pure Land as Women Intimations from the Letters of Esshinni." *The Eastern Buddhist* N. S. 28, 1 (1995): 108–122.

Dowman, Keith. *Sky Dancer: The Secret Life and Songs of the Lady Yeshe Tsogyel*. London: Routledge and Kegan Paul, 1984.

Falk, Nancy Auer. "An Image of Woman in Old Buddhist Literature: The Daughter of Māra." in *Women and Religion*. Edited by Judith Plaskow and Joan Arnold Romero. Missoula, Mont.: Scholars Press for the American Academy of Religion, 1974, pp. 103–112.

———. "The Case of the Vanishing Nun: The Fruits of Ambivalence in Ancient Indian Buddhism." in *Unspoken Worlds: Women's Religious Lives*. Edited by Nancy Auer Falk and Rita M. Gross. Belmont, Calif.: Wadsworth, 1989, pp. 155–165.

Faure, Bernard. *The Power of Denial: Buddhism, Purity, and Gender*. Princeton, N. J.: Princeton University Press, 2003.

———. *The Red Thread: Buddhist Approaches to Sexuality*. Princeton, N.J.: Princeton University Press, 1998.

Findly, Ellison Banks, ed. *Women's Buddhism Buddism's Women: Tradition, Revision, Renewal*. Boston: Wisdom Publications, 2000.

Furth, Charlotte. *A Flowering Yin: Gender in China's Medical History, 960–1665*. Berkeley: University of California Press, 1999.

Georgieva, Valentina. "The Representation of Buddhist Nuns in Chinese Edifying Miracle Tales during the Six Dynasties and the T'ang." *Journal of Chinese Religions* 24 (1996): 47–76.

Hardacre, Helen. "The Cave and the Womb World." *Japanese Journal of Religious Studies* 10, 2–3 (1983): 149–176.

———. *Marketing the Menacing Fetus in Japan*. Berkeley: University of California Press, 1997.

Harris, Elizabeth J. "Reclaiming the Sacred: Buddhist Women in Sri Lanka." *Feminist Theology* 15 (1997): 83–111.

Havnevik, Hanna. *Tibetan Buddhist Nuns: History, Cultural and Social Reality*. Oslo: Norwegian University Press for the Institute for Comparative Research in Human Culture, 1989.

Horner, I. B. *Women under Primitive Buddhism: Laywomen and Almswomen*. London: George Routledge and Sons, 1930; reprint Delhi: Motilal Banarsidass, 1975.

Keyes, Charles F. "Mother or Mistress but Never a Monk: Buddhist Notions of Female Gender in Rural Thailand." *American Ethnologist* 11, 2 (1984): 223–241.

———. "Ambiguous Gender: Male Initiation in a Northern Thai Buddhist Society." in *Gender and Religion*. Edited by Caroline Walker Bynum, Stevan Harrell, and Paula Richman. Boston: Beacon Press, 1986, pp. 66–96.

King, Sallie B. *Passionate Journey: The Spiritual Autobiography of Satomi Myōdō*. Boston: Shambhala, 1987.

Klein, Anne C. *Meeting the Great Bliss Queen: Buddhists, Feminists, and the Art of the Self.* Boston: Beacon Press, 1994.

Kloppenborg, Ria. "Female Stereotypes in Early Buddhism: The Women of the Therigãthã" in *Female Stereotypes in Religious Traditions*. Edited

by Ria Kloppenborg and Wouter J. Hanegraaf. *Studies in the History of Religions* 64. Leiden: E. J. Brill, 1995, pp. 1512–169.

Lang, Karen C. "Lord Death's Snare: Gender Related Imagery in the *Theragāthā* and the *Therīgāthā.*" *Journal of Feminist Studies in Religion* 2, 2 (1986): 63–79.

———. "Shaven Heads and Loose Hair: Buddhist Attitudes towards Hair and Sexuality." in *Off with Her Head: The Denial of Women's Identity in Myth, Religion, and Culture.* Edited by Howard Eilberg-Schwartz and Wendy Doniger. Berkeley: University of California Press, 1995, pp. 32–52.

Law, Bimala Churn. *Women in Buddhist Literature.* Varanasi: Indological Book House, 1927.

Levering, Miriam L. "The Dragon Girl and the Abbess of Mo-shan: Gender and Status in the Ch'an Buddhist Tradition." *Journal of the International Association of Buddhist Studies* 5, 1 (1982): 19–34.

———. "Stories of Enlightened Women in Ch'an and the Chinese Buddhist Female Bodhisattva/Goddess Tradition," in *Women and Goddess Traditions in Antiquity and Today.* Edited by Karen L. King. Minneapolis, Minn.: Fortess Press, 1997, pp. 137–176.

Li, Jung-his, trans. *Biographies of Buddhist Nuns: Pao-Chang's Pi-ch'iu-ni chuan.* Osaka: Tōhōkai, 1981.

Paul, Diana M. *Women in Buddhism: Images of the Feminine in Mahāyāna Tradition.* Berkeley, Calif.: Asian Humanities Press, 1979.

———. *The Buddhist Feminine Ideal: Queen Srimalā and the Tathāgatagarbha.* Missoula, Mont: Scholars Press, 1980.

Perera, L. P. N. *Sexuality in Ancient India: A Study Based on the Pāli Vinayapitaka.* Colombo: Karunaratna and Sons, 1995.

Schopen, Gregory. "The Suppession of Nuns and the Ritual Murder of their Special Dead in Two Buddhist Monastic Texts." *Journal of Indian Philosophy* 24 (1996): 563–592.

Shaw, Miranda. *Passionate Enlightenment; Women in Tantric Buddhism.* Princeton, N. J.: Princeton University Press, 1994.

Silk, Jonathan. *Riven by Lust: Incest and Schism in Indian Buddhist Legend and Historiography.* Honolulu: University of Hawaii Press, 2008.

Sponberg, Alan. "Attitudes toward Women and the Feminine in Early Buddhism," in *Buddhism, Sexuality and Gender.* Edited by José Ignacio Cabezon. Albany, N. Y.: State University of New York Press, 1992.

Tsai, Kathryn Ann. *Lives of the Nuns: Biographies of Chinese Buddhist Nuns from the Fourth to Sixth Centuries: A Translation of the Pi-ch'iu-ni chuan.* Honolulu: University of Hawaii Press, 1994.

Tsomo, Karma. *Sisters in Solitude: Two Traditions of Buddhist Monastic Ethics for Women.* Albany: State University of New York Press, 1996.
Willis, Janice D., ed. *Feminine Ground: Essays on Women and Tibet.* Ithaca, N.Y.: Snow Lion, 1987.
Wilson, Elisabeth. *Charming Cadavers: Horrific Figuration of the Feminine in Indian Buddhist Hagiographic Literature.* Chicago: University of Chicago Press, 1996.

IX. ART AND INCONOGRAPHY

A. General Studies

Buhot, Jean. *Chinese and Japanese Art: With Selections on Korea and Vietnam.* Translated by Remy Inglis Hall. Edited by Charles McCurdy. New York: Praeger, 1967.
Bussagli, Mario. *Painting in Central Asia.* Geneva: Skira, 1963.
de Visser, Marinus Willem. *The Arhats in China and Japan.* Berlin: Oesterheld, 1923.
Fisher, Robert E. *Buddhist Art and Architecture.* London: Thames and Hudson, 1993.
Focillon, Henri. *L'Art Bouddhique.* Paris: Henri Laurens, 1921.
Fontein, Jan and Rose Hempel. *China, Korea, Japan.* Propylean Kunstgeschichte, Number 17. Berlin: Propylean Verlag, 1968.
Griswold, Alexander, Chewon Kirn, and Peter H. Pott. *The Art of Burma, Korea, Tibet.* Art of the World Series. New York: Crown, 1964.
Havell, E. B. *The Himalayas in Indian Art.* London: John Murray, 1924.
Leidy, Denise Patry. *The Art of Buddhism: An Introduction to Its History and Meaning.* Boston: Shambhala, 2008.
Rice, Tamara Talbot. *Ancient Arts of Central Asia.* Praeger World of Art Series. New York: Praeger, 1965.
Rowland, Benjamin. *Art in East and West.* Cambridge, Mass.: Harvard University Press, 1954.
———. *The Art of Central Asia.* Art of the World Series. New York: Crown, 1970.
Seckel, Dietrich. *The Art of Buddhism.* Translated by Ann E. Kemp. Art of the World Series. New York: Crown, 1964.
Soper, Alexander C. *Chinese, Korean, and Japanese Bronzes: A Catalogue of the Auriti Collection Donated to ISMEO and Preserved in the Museo Nazionale d'Arte Orientate in Rome. Serie Orientate Roma,* Number 35. Rome: Institut Italiano per il Medio ed Estremo Oriente, 1966.

Swann, Peter C. *Arts of China, Korea, and Japan*. New York: Praeger, 1963.
Vogel, Jean Philippe. *Buddhist Art in India, Ceylon, and Java*. Translated by A. J. Bamou. Oxford: Clarendon Press, 1936.
Zimmer, Heinrich. *Myths and Symbols in Indian Art and Civilization*. New York: Pantheon, 1946.
———. *The Art of Indian Asia*. 2 volumes. Completed and edited by Joseph Campbell. 2nd edition. Bollingen Series, Number 29. New York: Pantheon, 1964.
Zwalf, Wladimir. *Buddhism: Art and Faith*. New York: Macmillan, 1989.

B. India

Agrawala, Vasudeva S. *Indian Art: A History of Indian Art from the Earliest Times up to the Third Century A.D.* Varanasi: Prithivi Prakashan, 1965.
Banerji, Adris. *Origins of Early Buddhist Church Art*. Calcutta Sanskrit College Research Series, Number 56. Calcutta: Sanskrit College, 1967.
Behl, Benoy K. *The Ajanta Caves: Artistic Wonder of Ancient Buddhist India*. New York: Harry N. Abrams, 1998.
Behrendt, Kurt. *The Buddhist Architecture of Gandhara*. Leiden: Brill Academic, 2004.
Berkson, Carmel. *The Caves of Aurangabad: Early Buddhist Tantric Art in India*. Seattle: University of Washington Press, 1987.
Burgess, James. *Notes on the Buddha Rock-Temples of Ajanta, Their Paintings and Sculptures and on the Paintings of the Bagh Caves, Modern Bauddha Mythology, etc.* Archaeological Survey of Western India, Number 9. Bombay: Government Central Press, 1879.
Coomaraswamy, Ananda K. *Les Sculptures de Barhut*. Paris: Van Oest, 1956.
———. *The Origin of the Buddha Image*. New Delhi: Munshiram Manoharlal, 1972.
Cunningham, Alexander. *Mahabodhi*. Varanasi: Indological Book House, 1961.
———. *The Stūpa of Barhut*. Varanasi: Indological Book House, 1962.
Dallapiccola, Anna, ed. *The Stupa: Its Religious, Historical, and Architectural Significance*. Wiesbaden: Franz Steiner Verlag, 1980.
Dehejia, Vidya. *Discourse in Early Buddhist Art: Visual Narrative of India*. New Delhi: Munshiram Manoharlal, 1997.
———. *Early Buddhist Rock Temples*. Ithaca, N.Y.: Cornell University Press, 1972.

———. *Indian Art*. London: Phaidon, 1997.

Deydier, Henri. *Contribution a` l'étude de l'art du Gandhara*. Paris: Librairie d'Amérique et d'Orient, Adrien-Maisonneuve, 1950.

Fergusson, James. *Tree and Serpent Worship*. Delhi: Oriental Publishers, 1971.

Foucher, Alfred. *The Beginnings of Buddhist Art and Other Essays in Indian and Central Asian Archaeology*. Translated by L. A. Thomas and F. W. Thomas. Revised edition. Varanasi: Indological Book House, 1972.

Godard, André and Joseph Hackin. *Les Antiquités bouddhiques de Bamiyan. Mémoires de la délégation archéologique française en Afghanistan*, Number 2. Paris: Van Oest, 1928.

Grunwedel, Albert. *Buddhist Art in India*. Translated by A. C. Gibson. Revised and enlarged by James Burgess. London: Susial Gupta, 1965.

Hallade, Madeleine. *The Gandhara Style and the Evolution of Buddhist Art*. London: Thames and Hudson, 1968.

Huntington, Susan L. and John C. Huntington. *Leaves from the Bodhi Tree: The Art of Pala India (8th–12th centuries) and its International Legacy*. Seattle, Wash.: The Dayton Art Institute, 1990.

Jansen, Eva Rudy. *The Book of Buddhas: Ritual Symbolism Used on Buddhist Statuary and Ritual Objects*. Diever, Netherlands: Binkey Kok Publications, 1990.

Kinnard, Jacob N. *Imaging Wisdom: Seeeing and Knowing in the Art of Indian Buddhism*. Richmond: Curzon, 1999.

Knox, Robert. *Amaravati: Buddhist Sculpture from the Great Stupa*. London: The British Museum Press, 1992.

Kramrisch, Stella. *The Art of India*. 3rd revised edition. London: Phaidon, 1965.

Malanda, Geri H. *Unfolding the Mandala: The Buddhist Caves at Ellora*. Albany: State University of New York Press, 1993.

Marshall, John. *A Guide to Taxila*. 4th edition. Cambridge: Cambridge University Press, 1960.

Myer, Prudence. "The Great Temple at Bodh-Gaya." *Art Bulletin* 40 (1958): 277–298.

Ramachandra Rao, P. R. *The Art of Nagarjunikonda*. Madras: Rachana, 1956.

Rawson, Philip. *Tantra*. Second revised edition. London: Arts Council of Great Britain, 1972.

———. *The Art of Tantra*. Greenwich, Conn.: New York Graphic Society, 1973.

Rowland, Benjamin. *The Evolution of the Buddha Image*. New York: Asia Society, 1963.

Sarkar, H. *Studies in Early Buddhist Architecture of India.* New Delhi: Munshiram Manoharlal, 1966.
Schlingloff, Dieter. *Guide to Ajanta Paintings.* New Delhi: Munshiram Manoharlal, 1999.
———. *Studies in the Ajanta Paintings.* Delhi: Ajanya Publications, 1988.
Snodgrass, Adrian. *The Symbolism of the Stupa.* Ithaca, N.Y.: Southeast Asia Program, Cornell University, 1985.
Stone, Elizabeth Rosen. *The Buddhist Art of Nagarjunakonda.* Delhi: Motilal Banarsidass, 1994.
Swann, Winn. *Lost Cities of Asia.* New York: G. P. Putnam's Sons, 1966.
Tucci, Giuseppe. *Stupa Art, Architectonics and Symbolism.* Translated by Uma Marina Vesci. New Delhi: Aditya Prakashan, 1988.
Vogel, Jean. *La Sculpture de Mathura.* Ars Asiatica, Number 15. Paris: Van Oest, 1930.
Weiner, Sheila L. *Ajanta: Its Place in Buddhist Art.* Berkeley: University of California Press, 1977.

C. Sri Lanka

Devendra, D. T. *Die Buddha Image and Ceylon.* Colombo: K. V. G. De Silva, 1957.
Mitton, G. E. *The Lost Cities of Ceylon.* London: John Murray, 1917.
Mudiyanse, Nandasena. *Mahayana Monuments in Ceylon.* Colombo: M. D. Gunasena, 1967.
Schroeder, Ulrich von. *Budhhist Sculpture of Sri Lanka.* Hong Kong: Visual Dharma Publications, 1990.
Wickramasinghe, Martin. *Buddhism and Art.* Colombo: M. D. Gunasena, 1972.
Wijesejera, Nanadeva. *Early Sinhalese Painting.* Maharagama: Saman Press, 1959.
———. *Early Sinhalese Sculpture.* Colombo: M. D. Gunasena, 1962.

D. Myanmar (Burma) and Thailand

Bowie, Theodore, ed. *The Arts of Thailand.* Bloomington, Ind.: Indiana University Press, 1960.
Bowie, Theodore, M. C. Subhadris Diskul, and A. B. Griswold, *The Sculpture of Thailand.* New York: The Asia Society, 1972.
Bruce, Helen. *Nine Temples of Bangkok.* Bangkok: Progress Book Store, 1960.

Doehring, Karl. *Buddhistische Tempelangen in Siam.* 3 volumes. Bangkok: Asia Publishing House, 1920.
Dumarcay, Jacques and Michael Smithies. *Cultural Sites of Burma, Thailand, and Cambodia.* New York: Oxford University Press, 1995.
Griswold. A. B. *Dated Buddha Images of Northern Siam.* Artibus Asiae Supplementum, Number 16. Ascbna: Artibus Asiae, 1957.
Luce, Gordon H. *Old Burma: Early Pagan.* 3 volumes. Artibus Asiae Supplementum, Number 25. New York: J. J. Augustin, 1969–1970.
Salmony, Alfred. *Sculpture in Siam.* London: Ernest Benn, 1925.
Woodward, Hiram W., Jr. *The Sacred Sculpture of Thailand: The Alexander B. Griswold Collection.* Seattle: University of Washington Press, 1997.

E. Cambodia, Laos, Vietnam, and Indonesia

Audric, John. *Angkor and the Khmer Empire.* London: Robert Hale, 1972.
Bezacier, Louis. *L'Art vietnamien.* Paris: Editions de l'Union française, 1955.
Coedes, Georges. *Angkor.* 2nd edition. Translated and edited by Emily Floyd Gardiner. Hong Kong: Oxford University Press, 1963.
De Kleen, Tyra. *Mudras: The Ritual Hand-Poses of the Buddha Priests and the Shiva Priests of Bali.* New Hyde Park, N. Y.: University Books, 1970.
Giteau, Madeleine. *Khmer Sculpture and the Angkor Civilization.* Translated by Diana Imber. New York: Harry Abrams, 1965.
Gomez, Luis O., ed. *Barabudur: History and Significance of a Buddhist Monument.* Berkeley, Calif.: Asian Humanities Press, 1981.
Groslier, Bernard and Arthaud, Jacques. *Angkor: Art and Civilization.* Translated by Ernshaw Smith. Second revised edition. New York: Praeger, 1966.
Lee, Sherman. *Ancient Cambodian Sculpture.* New York: Asia Society, 1969.
Marchal, Henri. *Guide to Angkor.* Saigon: Société des Editions d'Extrême Asie, 1930.
———. *Les Temples d'Angkor.* 3rd edition. Paris: Albert Guillot, 1955.
Parmentier, Henri. *L'Art du Laos.* 2 volumes. Publications del'École française d'Extrême-Orient, Number 35. Paris: Imprimerie Nationale, 1954.
Riboud, Marc. *Angkor: The Serenity of Buddhism.* Thames and Hudson, 1999.

F. China

Abe, Stanley K. *Ordinary Images*. Chicago: University of Chicago Press, 2002.

Alphen, Jan Van. *Buddha in the Dragon Gate*. Ghent: Snoeck-Ducaju & Zoon, 2001.

Briessen, Fritz van. *The Way of the Brush: Painting Techniques of China and Japan*. Rutland, Vt.: Charles E. Turtle, 1962.

Cahill, James. "Continuation of Ch'an Ink Painting into the Ming-Ch'ing and the Prevalence of Type-Images." *Archives of Asian Art* 50 (1997–1998): 17–41.

Carter, Dagny. *Four Thousand Years of China's Art*. Revised edition. New York: Ronald Press, 1951.

Caswell, James O. *Written and Unwritten: A New History of Buddhist Caves at Yungang*. Vancouver: University of British Columbia Press, 1988.

Davidson, J. LeRoy. *The Lotus Sutra in Chinese Art*. Yale Studies in the History of Art, Number 8. New Haven, Conn.: Yale University Press, 1954.

De Silva, Anil. The *Art of Chinese Landscape Painting in the Caves of Tun-huang*. Arts of the World Series. New York: Crown, 1967.

Fontein, Jan and Money Hickman. *Zen Painting and Calligraphy*. Boston: Museum of Fine Arts, 1970.

Gray, Basil. *Buddhist Cave Paintings at Tun-huang*. London: Faber and Faber, 1959.

Grousset, Rene. *Chinese Art and Culture*. Translated by Haakon Chevalier. New York: Oreon Press, 1959.

Howard, Angela Falco. *Imagery of the Cosmological Buddha*. Leiden: Brill Academic Publishers, 1986.

Jang, Scarlett. Ju-Yu. "Ox-herding Painting in the Sung Dynasty." *Artibus Asiae* 52, no. 1/2 (1992): 54–93.

Karestsky, Patricia Eichenbaum. *Chinese Buddhist Art*. Oxford: Oxford University Press, 2004.

Lee, Sherman E. and Wai-Kam Ho. *Chinese Art Under the Mongols: The Yuan Dynasty (1279–1368)*. Cleveland, Ohio: Cleveland Museum of Art, 1968.

Lion-Goldschmidt, Daisy and Jean-Claude Moreau-Gobard. *Chinese Art*. Translated by Diana Imber. New York: Universe Books, 1962.

Pelliot, Paul. *Les Grottes de Touen-houang*. 6 volumes. Paris: Librairie Paul Geuthner, 1920–1924.

Rhie, Marylin M. *Buddhist Art of China and Central Asia*. 2 volumes. Leiden: Brill Academic Publishers, 1999–2002.

Siren, Osvald. *A History of Early Chinese Art*. 4 volumes in 2. New York: Hacker Art Books, 1970.

———. *A History of Early Chinese Paintings*. 2 volumes. London: The Medici Society, 1933.

Sullivan, Michael. *The Arts of China*. Berkeley: University of California Press, 1973.

Waley, Arthur. *A Catalogue of Paintings Recovered from Tun-huang by Sir Aurel Stein*. London: Trustees of the British Museum and the Government of India, 1931.

Watson, William. *The Arts of China, 900–1620*. New Haven, Conn.: Yale University Press, 2000.

Weidner, Marsha Smith. *Cultural Intersections in Later Chinese Buddhism*. Honolulu: University of Hawaii Press, 2001.

———, ed. *Latter Days of the Law: Images of Chinese Buddhism, 850–1850*. Honolulu: University of Hawaii Press, 1994.

Wong, Dorothy C. *Chinese Steles: Pre-Buddhist and Buddhist Use of a Symbolic Form*. Honolulu: University of Hawaii Press, 2004.

G. Korea

Chang, Yang-mo. *Arts of Korea*, New York: Metropolitan Museum of Art, 1998.

Chapin, Helen B. "A Little Known Temple in South Korea and Its Treasures." *Artibus Asiae* 11 (1948): 189–195.

McCune, Evelyn. *The Arts of Korea: An Illustrated History*. Rutland, Vt.: Charles E. Turtle, 1962.

Pak, Youngsook. "Kshitigarbha as Supreme Lord of the Underworld." *Oriental Art* (1977): 96–104.

Portal, Jane. *Korean Art and Archaeology*. London: British Museum, 2000.

H. Japan

Addiss, Stephen. *The Art of Zen: Paintings and Calligraphies by Japanese Monks, 1600–1925*. New York: Henry N. Abrams, 1998.

Awakawa, Yasuichi. *Zen Painting*. Translated by John Bester. Tokyo: Kodansha, 1970.

Barnet, Sylvan. *Zen Ink Paintings*. New York: Kodansha America, 1982.

Barnhill, David Landis, trans. *Bashō's Journey: The Literary Prose of Matsuo Bashō*. Albany: State University of New York Press, 2005.

Bashō, Matsuo. *Bashō's Haiku: Selected Poems by Matsuo Bashō*. Translated by David Landis Barnhill. Albany: State University of New York Press, 2004.

Berthier, François, *Reading Zen in the Rocks: The Japanese Dry Landscape Garden*. Translated by Graham Parkes. Chicago: University of Chicago Press, 2000.

Brinker, Helmut. *Zen in the Art of Painting*. London: Routledge and Kegan Paul, 1987.

Castile, Rand. *The Way of Tea*. New York: Weatherhill, 1971.

Grapard, Allan. "Flying Mountains and Walkers of Emptiness: Toward a Definition of Sacred Space in Japanese Religions." *History of Religions* 21, no. 3 (1981–1982): 195–221.

Harada, Jiro. *A Glimpse of Japanese Ideals: Lectures on Japanese Art and Culture*. Kokusai Bunka Shinkokai, Publications Series A, Number 9. Tokyo: Kokusai Bunka Shinkokai, 1937.

Hasumi, Toshimitsu. *Zen in Japanese Art*. New York: Philosophical Library, 1962.

Herrigel Eugen. *Zen in the Art of Archery*. New York: Pantheon Books, 1953.

Hirota, Dennis, ed. *Wind in the Pines: Classic Writings of the Way of Tea as a Buddhist Path*. Fremont, Calif.: Asian Humanities Press, 1995.

King, Winston L. *Zen and the Way of the Sword: Arming the Samurai Psyche*. Oxford: Oxford University Press, 1993.

LaFleur, Wiliam R. *Awesome Nightfall: The Life, Times, and Poetry of Saigyo*. Boston: Wisdom Books, 2004.

Levine, Gregory and Yukio Lippit. *Awakenings: Zen Figure Painting in Medieval Japan*. New York: Japan Society, 2007.

Levine, Gregory, P. A. *Daitokuji: The Visual Cultures of a Zen Monastery*. Seattle: University of Washington Press, 2006.

Mori, Hisiashi. *Sculpture of the Kamakura Period.* Translated by Catherine Eickmann. Heibonsha Survey of Japanese Art. New York: Weatherhill, 1974.

Munsterberg, Hugo. *Zen and Oriental Art*. Rutland, Vt.: Charles E. Tuttle, 1965.

Ooka, Minoru. *Temples of Nara and Their Art*. Translated by Dennis Lishka. Heibonsha Survey of Japanese Art. New York: Weatherhill, 1973.

Parker, Joseph D. *Zen Buddhist Landscapes Arts of Early Muromache Japan (1336–1573)*. Albany: State University of New York Press, 1992.

Pier, Garrett Chatfield. *Temple Treasures of Japan*. New York: Frederic Fairchild Sherman, 1914.

Quinn, Shelly Fenno. *Developing Zeami: The Noh Actor's Attunement in Practice*. Honolulu: University of Hawaii Press, 2005.

Rosenfield, John M. *Japanese Arts of the Heian Period: 794–1185*. New York: Asia Society, 1968.

Sadler, Arthur Lindsay. *Cha-no-yu: The Japanese Tea Ceremony*. Rutland, Vt.: Charles E. Tuttle, 1962.

Stanford, James H., ed. *Buddhism and the Literary and Visual Arts of Japan*. Princeton, N. J.: Princeton University Press, 1992.

Sanford, James H., William R. LaFleur and Masatoshi Nagatomi, ed. *Flowing Traces: Buddhism in the Literary and Visual Arts of Japan*. Princeton, N. J.: Princeton University Press, 1992.

Saunders, Ernest Dale. *Mudra: a Study of Symbolic Gestures in Japanese Sculpture*. Bollingen Series, Number 58 New York: Pantheon, 1960

Sawa, Takaaki. *Art in Japanese Esoteric Buddhism*. Translated by Richard L. Gage. Heibonsha Survey of Japanese Art. New York: Weatherhill, 1972.

Seo, Audrey Yoshiko and Stephen Addiss. *The Art of Twentieth Century Zen: Paintings and Calligraphy by Japanese Masters*. Boston: Shambhala, 2000.

Sen, Sōshitsu Xu. *The Japanese Way of Tea: From Its Origins in China to Sen Rikyū*. Translated by V. Dixon Morris. Honolulu: Univeristy of Hawaii Press, 1998.

Shirane, Haruo. *Traces of Dreams: Landscape, Cultural Memory, and the Poetry of Bashō*. Stanford, Calif.: Stanford University Press, 1998.

Soper, Alexander. *The Evolution of Buddhist Architecture in Japan*. Princeton, N. J.: Princeton University Press, 1942.

Swann, Peter C. *An Introduction to the Arts of Japan*. Oxford: Bruno Cassirer, 1958.

Tsuda, Noritake. *Handbook of Japanese Art*. 2nd edition. Tokyo: Sanseido, 1936.

Tyler, Royal. Edited and Trans. *Japanese Nō Dramas*. London: Penguin Books, 1992.

Washizuka, Hiromitsu and Roger Goepper. *Enlightenment Embodies: The Art of the Japanese Buddhist Sculptor*. New York: Japan Society Gallery, 1997.

Yasuda, Kenneth. *The Japanese Haiku*. Boston: Tuttle Publishing, 1957; reprint 2001.

I. Tibet, Nepal, Mongolia, and the Himalayas

Bemier, Ronald M. *The Temples of Nepal: An Introductory Survey*. Kathmandu: Voice of Nepal, 1970.

Bentor, Yael. *Consecration of Images and Stupas in Indo–Tibetan Tantric Buddhism*. Leiden: E. J. Brill, 1997.

Chapman, F. Spencer. *Lhasa: The Holy City*. London: Chatto and Windus, 1938.

Gordon, Antoinette. *The Iconography of Tibetan Lamaism*. Second revised edition. Rutland, Vt.: Charles E. Tuttle, 1959.

Hoffman, Helmut. *Symbolik der Tibetischen Religionen und des Schamanismus*. Stuttgart: Anton Hiersman, 1967.

Hummel, Siegbert. *Geschichte der Tibetischen Kunst*. Leipzig: Harrasowitz, 1953.

———. *Die Lamaistische Kunst in der Unwelt von Tibet*. Leipzig: Harrasowitz, 1955.

Jackson, David P. *A History of Tibetan Painting: The Great Tibetan Painters and Their Traditions*. Wien, Vienna: Verlag der Österreichischen Akademie der Wissenschaften, 1996.

Klimburg-Salter, Deborah and Eva Allinger, ed. *Buddhist Art and Tibetan Patronage: Ninth to Fourteenth Centuries*. Leiden: Brill Academic Publishers, 2002.

Kossak, Steven M. and Jane Casey Singer. *Early Visions: Early Paintings from Central Tibet*. New York: Metropolitan Museum of Art, 1999.

Kramrisch, Stella. *The Art of Nepal*. New York: Asia Society, 1964.

Linrothe, Robert N., ed. *Holy Madness: Portraits of Tantric Siddhas*. New York: Serinda Publications and Rubin Museum of Art, 2006.

Pal, Pratapaditya. *Art of the Himalayas: Treasures from Nepal and Tibet*. New York: Hudson Hills Press, 1991.

———. *Nepal: Where the Gods Are Young*. New York: Asia Society, 1975.

———. *The Art of Tibet*. New York: The Asia Society, 1969.

Rawson, Philip. *Sacred Tibet*. London: Thames and Hudson, 1991.

Rhie, Marilyn M. *Worlds of Transformation: Tibetan Art of Compassion and Wisdom*. New York: Tibet House, 1999.

Rhie, Marilyn M. and Robert A. F. Thurman. *Wisdom and Compassion: The Sacred Art of Tibet*. New York: Asian Art Museum of San Francisco and Tibet House. New York: Harry N. Abrams, 1991.

Ricca, Franco and Erberto Lo Bue. *The Great Stupa of Gyantse: A Complete Tibetan Pantheon of the Fifteenth Century*. London: Serindia Publications, 1993.

Waldschmidt, Ernest and Rose Waldschmidt. *Nepal: Art Treasures from the Himalayas*. Translated by David Wilson. New York: University Books, 1970.

X. BUDDHISM, THE WEST, AND THE MODERN WORLD

Abe, Masao. *Zen and Western Thought*. Edited by William LaFleur. Honolulu: University of Hawaii Press, 1985.

Almond, Philip C. *The British Discovery of Buddhism*. Cambridge: Cambridge University Press, 1988.

Benz, Ernst. *Buddhism or Communism: Which Holds the Future of Asia?* Translated by Richard and Clara Winston. Garden City, N.Y.: Doubleday, 1966.

Black, Robert. *British Buddhism: Teachings, Practice, and Development*. London: Routledge, 2006.

Boucher, Sandy. *Turning the Wheel*. San Francisco: Harper and Row, 1988.

Buddhadasa, Bhikkhu. *Toward the Truth*. Edited by Donald K. Swearer. Philadelphia: Westminster Press, 1971.

Cohen, Richard. *Beyond Enlightenment: Buddhism, Religion, Modernity*. London: Routledge, 2006.

Coleman, James William. *The New Buddhism: The Western Transformation of an Ancient Tradition*. Oxford: Oxford Univesity Press, 2001.

Deegalle, Mahinda. *Buddhism, Conflict and Violence in Modern Sri Lanka*. London: Routledge, 2006.

de Jong, Jan Willem. *A Brief History of Buddhist Studies in Europe and America*. Second revised edition. Delhi: Sri Satguru, 1986.

Fields, Rick. *How the Swans Came to the Lake: A Narrative History of Buddhism in America*. Boulder, Colo.: Shambhala Publications, 1981.

Friedman, Lenore. *Meeting with Remarkable Women: Buddhist Teachers in America*. Boston: Shambhala Publications, 1987.

Humphreys, Christmas. *Sixty Years of Buddhism in England (1907–1967): A History of and a Survey*. London: The Buddhist Society, 1968.

Hunter, Louise. *Buddhism in Hawaii: Its Impact on a Yankee Community*. Honolulu: University of Hawaii Press, 1971.

Heine, Steven and Charles S. Prebish, ed. *Buddhism in the Modern World: Adaptation of an Ancient Tradition*. Oxford: Oxford Univeristy Press, 2003.

Inada, Kenneth. *Buddhism and American Thinkers*. Edited by Kenneth Inada and Nolan Pliny Jacobson. Albany: State University of New York Press, 1984.

Kashima, Tetsuden. *Buddhism in America: The Social Organization of an Ethnic Religious Institution*. Contributions to Sociology, Number 26. Westport, Conn.: Greenwood Press.

Kay, David N. *Tibetan and Zen Buddhism in Britain: Transplantation, Development and Adaptation*. London: Routledge, 2003.

Kibling, Kristin Beise. *Buddhist Inclusivism: Attitudes towards Religious Others*. Aldershot, UK: Ashgate Publishing, 2005.

King, Winston L. *A Thousand Lives Away: Buddhism in Contemporary Burma*. Cambridge, Mass: Harvard University Press, 1964.

Ling, Trevor. *Buddha, Marx, and God*. New York: St. Martin's Press, 1966.

Lopez, Jr., Donald S. *Buddhism and Science: A Guide for the Perplexed*. Chicago: University of Chicago Press, 2008.

———, ed. *Curators of the Buddha: The Study of Buddhism under Colonialism*. Chicago: University of Chicago Press, 1995.

Makley, Charlene E. *The Violence of Liberation: Gender and Tibetan Buddhist Revival in Post-Mao China*. Berkeley: University of California Press, 2007.

Matthews, Bruce. *Buddhism in Canada*. London: Routledge, 2006.

Oliver, I. P. *Buddhism in Britain*. London: Rider, 1979.

Olson, Carl. *Zen and the Art of Postmodern Philosophy: Two Paths of Liberation from the Representational Mode of Thinking*. Albany: State University of New York Press, 2000.

Peiris, William. *The Western Contribution to Buddhism*. Delhi: Motilal Banarsidass, 1973.

Prebish, Charles S. *American Buddhism*. North Scituate, Studies 311. North Scituate, Mass.: Duxbury Press, 1979.

———. "Reflections on the Transmission of Buddhism to America," in *Understanding the New Religions*. Edited by Jacob Needleman and George Baker. New York: Seabury Press, 1978.

Prebish, Charles S. and Kenneth K. Tanaka, ed. *The Faces of Buddhism in America*. Berkeley: University of California Press, 1998.

Queen, Christopher and Duncan Ryuken Williams. *American Buddhism: Methods and Findings in Recent Scholarship*. London: Routledge, 1999.

Seager, Richard Hughes. *Buddhism in America*. New York: Columbia University Press, 1999.

Swearer, Donald K. *Buddhism in Transition*. Philadelphia: Westminster Press, 1970.

Tuck, Donald R. *Buddhist Churches of America: Jodo Shinshu. Studies in American Religion*, Volume 28. Lewiston, N. Y.: Edward Mellen Press, 1987.

Wettimuny, R. G. De S. *Buddhism and Its Relation to Religion and Science*. Colombo: M. D. Gunasena, 1962.

Wickramasinghe, Martin. *Buddhism and Culture*. Dehiwala, Ceylon: Tissar Poth Prakasakayo, 1964.

About the Author

Carl Olson teaches religious studies at Allegheny College, where he offers courses on Buddhism, Zen Buddhism, religions of China, Hinduism, and comparative phenomena, such as the self and death. Besides more than 180 reviews and essays in journals, books, and encyclopedias, he has published over a dozen books on such topics as the goddess, Mircea Eliade, methodology, comparative philosophy, the Indian renouncer, and the Indian holy man Ramakrishna. His more recent books include the following: *Zen and the Art of Postmodern Philosophy: Two Paths of Liberation from Representational Mode of Thinking* (SUNY Press, 2000); *Indian Philosophers and Postmodern Thinkers: Dialogues on the Margins of Culture* (Oxford University Press, 2002); *The Different Paths of Buddhism: A Narrative-Historical Introduction* (Rutgers University Press, 2005); *Original Buddhist Sources: A Reader* (Rutgers University Press, 2005); *The Many Colors of Hinduism: A Thematic-Historical Introduction* (Rutgers University Press, 2007); *Hindu Primary Sources: A Sectarian Reader* (Rutgers University Press, 2007); and *Celibacy and Religious Traditions* (Oxford University Press, 2008). While at Allegheny College, Olson has been appointed to the following honors and positions: holder of the National Endowment for the Humanities Chair, 1991–1994; holder of the Teacher-Scholar Chair in the Humanities, 2000–2003; visiting fellowship at Clare Hall, University of Cambridge, 2002; and elected life member of Clare Hall, University of Cambridge 2002.



Daibutsu Buddha of Kamakura constructed in 1252 CE. It stands about 42 feet in height and weighs approximately 121 tons.



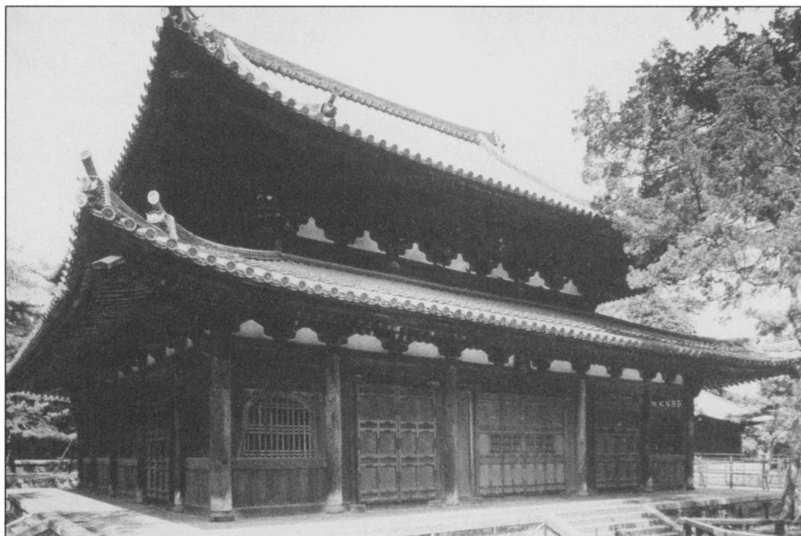
Shin Buddhist priests performing a nembutsu ceremony in Kamakura.



Shin priests conducting nembutsu (chanting).



South garden of the Headquarters Temple of Zen Buddhism, Japan's largest rock garden.



Zen Buddhist Buddha Hall. Location of the Dawn Ceremony that includes chanting, offering of food, and burning of incense before the major statues.



Daisein's landscape painting garden (1509).



Shinji-in's east garden, showing the 15 stones in three groups of 7, 5, and 13.



Tibetan goddess Tara.



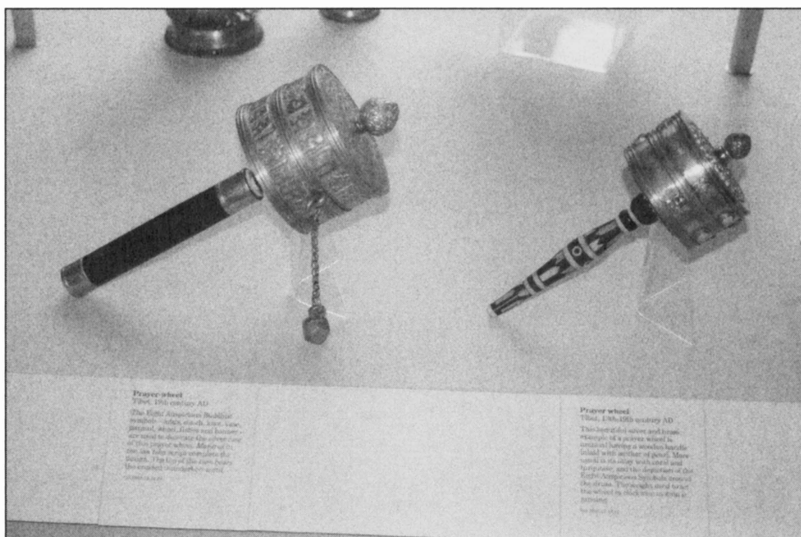
The Tibetan Buddhist saint Padma Sambhava with retinue of deities.



Tibetan wheel of life.



Tibetan Buddhist Cakrasamvara and Vajravaharahi in the yab-yum posture of sexual embrace.



Tibetan prayer wheels.



Bodhidharma, legendary founder of Ch'an/Zen.



Lin-chi, founder of a lineage in the ninth century that would become the Rinzai sect in Japan.